THE CHINESE RECORDER

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EDITORIAL

"MIRACLE OF CHRISTIAN COOPERATION"

For several generations the world has tended in the direction of closer economic, humanitarian and, to a lesser degree, political cooperation. Humanity is feeling for a collective release for its scientific and natural resources in the solving of world problems and the meeting of human needs. In this cooperative seeking and discovery the Christian forces share. In the case of the nations the feeling for cooperation is due to the desire to obviate the difficulties inherent on isolated and nationalistic activities. In the case of the Christian forces there is, in addition to the wish to liquidate the difficulties inherent in independent action, the Christian urge towards a unification of activities that shall accord with an inward unifying imperative. This Christian move towards cooperation is not, of course, unique. Just as the missionary enterprise moved originally with the tide of world-wide commercial and political expansion so the present-day trend towards Christian cooperation in particular is part of the modern world movement towards increased cooperation in general.

The world trend towards cooperative activity—for service in the case of the Christians; towards security in the case of the nations—is at present somewhat obscured by the smoke and din of resurgent imperialistic nationalisms. As Dr. John R. Mott has said, there has recently been a "startling development of divisive forces."

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This is not a characteristic, happily, of the Christian cooperative movements. Christian cooperation is gaining in grasp and strength.

It is fortunate that at this time two books¹ have appeared which set forth both the range and the principles of Christian cooperation in relation to the Christian world enterprise. It is never easy, of course, to see the broad outlines of any world movement. But these two books enable the reader to do just that so far as concerns Christian mission cooperation. To read them is to realize how much closer together the Christian forces are in working and thinking than they once were. They have sensed the possibilities and potentialities of cooperation. The vision of work being done together is displacing that of work being done by more or less isolated units. We have learned, too, that cooperation is indispensable. Now we are beginning to see how much further we ought to go therein.

Mr. Kenneth Maclennan, secretary of the Conference of Missionary Societies in Great Britain and Ireland, is quoted in the "Conspectus" as saying:—"The work of missionary cooperation is difficult and delicate and complex. It is inter-society and international; it is between the church in Christian lands and the young churches in the mission fields"; and, as he further points out, it draws together all sorts and conditions of men. "It is a real miracle that in all these circumstances the work of cooperation should function at all!" "The fact that it does function and functions so richly is a great Christian apologetic."

The number of cooperative organizations given in the "Conspectus" is truly amazing. To see them thus pass in review is to be reassured that though these organizations have far to go and much to learn they are on their way to something greater than their past has known or achieved. It is not always easy for the organizations or their members to keep step. Yet they are moving in a forward direction. There are thirty national Christian councils; half in sending countries and half in "mission" countries. Interestingly we note that while it is stated that the national councils in Korea, Japan and the Philippines are dominated by their respective nationals, the same statement is not made of the councils in either India or China. In China, at least, the number of council members is predominantly Chinese though in India only about half of the Council members is Indian. The inference is that in India and China missionary influence is relatively stronger in the councils than is that of the nationals.

We note, too, that in India practically all of the non-Roman Catholic organizations—churches, missions, etc.—are related to the National Christian Council of India, Burma and Ceylon, through the ten provincial councils which elect its membership. Does this mean that indirect representation on national councils through provincial

^{1.} Cooperation and the World Mission, John R. Mott, and Conspectus of Cooperative Missionary Enterprises, Charles H. Fahs and Helen E. Davis, published by International Missionary Council.

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councils is better than direct church representation as is the case in China? Certainly since the membership of the National Christian Council of China became directly representative of the churches and as its program has tended to broaden its membership has tended to decrease. That does not seem to have been the case in India. Here is a situation that calls for intensive study. Would the scheme of provincial councils adopted at the Centenary Conference (1907) have provided a surer foundation for a National Council in China than the one that has developed? The greater inclusiveness of the Indian scheme does, at least, give one cause to ponder.

In the somewhat smaller volume by Dr. Mott it is urged that "Cooperation is at a Parting of the Ways"—"we have reached the critical point.....at which cooperation either must go very much farther, and that soon, or has already gone too far." It is, of course, a dynamic force that will continue to go forward! In the other chapters of his book Dr. Mott deals with, "The Secrets of Successful Cooperation"; "Why Cooperation Fails"; and "Wider and Closer Cooperation Indispensable and Urgent." He does not go into details about the future cooperative program except to urge consideration of the advisability of more regional cooperation which, in view of our remarks above, has particular significance for the Christian forces in China. These principles can neither be successfully applied nor further progress made in Christian cooperation unless there is a growth of disinterestedness in promoting the old alignments and concentration on the development of a more united Christian front and program throughout the world.

One cannot but feel that the miracle that has happened is but the prelude to greater ones. Christian cooperation is in accord with the temper—now frustrated—of the modern world but it embodies a dynamic that should carry it forward at a more steady pace than its contemporaneous political and economic counterparts can hope to achieve.

MISSIONARIES TO THE RESCUE!

In The Missionary Review of the World, October 1935, there is an editorial signed by Dr. A. L. Warnshuis, a secretary of the International Missionary Council, with the arresting caption:—
"A Challenge to Foreign Missionaries!" This editorial has a significance that merits reproduction and discussion. We venture to open the discussion.

The editorial reads in part as follows:—"A generation ago foreign missionaries were sent forth from America through the great evangelistic faith of the Protestant churches.....Today the missionary movement is able to continue only through the sustained efforts of sincere evangelistic Christians. To increase their number, especially among the younger generation who must take the place of the missionary-minded men and women of yesterday, is the fundamental requirement for a forward movement in missions. Missionary methods are important but an evangelistic dynamic is essential.

"The churches in America have suffered a severe attack from behind their lines. The skepticism of modern philosophers, novelists, and critics has poisoned the springs of public opinion until today many former church people are losing sight of the significance of Jesus Christ for themselves and for humanity. Life has lost its meaning and Christianity is understood only as a social tradition and not as a living dynamic power in personal and social life. Foreign missionaries have been trained to confront non-Christian religions with the vital message of Christ. From their experience they can tell of what Christ means and does in the life of individuals, in the home, in society, and in the nation. Have they not a great contribution to make in confronting the non-Christian forces at home and the churches themselves with this same great message?

"The furloughed missionary has a great opportunity to bring a message to the Church at home. The Church needs cheering and aid in resisting the attack from behind its lines at home. Dr. E. Stanley Jones has shown us what a wide response awaits such a message..... In thus strengthening and clarifying the Church's vision of Christ the foreign missionary would also demonstrate the universality of the Christian message and the world need for it. America needs its foreign missionaries. Will the furloughed missionaries meet the challenge?"

The missionary enterprise started because of the insistent appeals of missionary-minded individuals. The challenge of missionaries at work, too, had much to do with creating the mission spirit in Protestant churches. Thus on first sight this editorial seems simply to call on missionaries to continue to do what they have always done. At second sight, however, it is evident that it calls on missionaries for something different and special. Missionaries were the fruit, we are told. of the "great evangelistic faith of Protestant churches." That is true also. To help revive the faith the churches have lost is the special challenge of this editorial to missionaries. The urgent need of such a revival is obvious. The editorial suggests that missionaries should now save the churches back of them as well as try to help save the world outside to which they were sent by those churches. That is, indeed, an arresting suggestion! This, too, in addition to training executives for board positions! Does this appeal mean that missionary leaders at the home base admit that they have lost their leadership? It is argued that this revival as led by furloughed missionaries is necessary because the churches have "suffered a severe attack in the rear". But so have the missionaries. That rear attack is world-wide. Are the missionaries, then, to add to their tasks on the thinned front line that of saving their rear line?

Nothing said above is intended to suggest that the missionaries should dodge this additional responsibility. There was a time, however, when the boards felt it their task to align missionary supporters while missionaries were expected to concentrate on their field work. This editorial suggests that the boards can no longer swing their part of the job. Missionaries must now revive the impulse which sent them out. This appeal lays on missionaries more

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responsibility for leading western churches over the mission top than they have usually assumed.

The problem involved really calls for more than the assumption by missionaries of a larger degree of leadership at the home base. The real causes are deeper than missionary leadership in home church revival can reach by itself. It is assumed that the missionaries have retained the faith the churches have lost. Certainly no inconsiderable proportion of furloughed missionaries have upheld the faith as originally given them. Has their influence been neglible? What, too, of the influence of the ex-missionaries who now do the executive work of the boards? The question inevitably arises whether the "great evangelistic faith" that sent the missionaries forth can meet unchanged the issues both they and the churches The underlaying issue is not that of simply recovering something lost but of creating a missionary faith equal to the temper and needs of a changing world. This newer faith the missionaries cannot create by themselves. The philosophy on which the modern mission movement was built up has broken down. That situation cannot be met by the missionaries calling the churches back to the old faith in missions. That is evident by the fact that Dr. Stanley Jones' message to the churches had a distinctly new emphasis. Probably Dr. Warnshuis had this new emphasis in mind though he does not specifically stress it.

The modern mission movement arose when capitalism was winning its spectacular but temporary victories. Their aftermath is disquieting. The churches have, among other things, seen their surpluses diminish. A really surprising proportion of mission money came from such surpluses. Their disappearance has weakened the financial strength of the churches. This is, however, a surface condition only. The causes of the loss of the "great evangelistic faith" lie deeper even than the debacle of capitalism.

First, the conscience of western churches is disturbed. Uneasiness about the way the money spent on missions has been earned is one disturbing factor. Their conscience having undermined their surety as to the superiority of their own civilization they are less sure that they ought to attempt to use it to supplant other civilizations. Having their own problems of civilization to work out they see less clearly how to solve those of other civilizations. Then, too, the churches are being challenged by both their own environment and their "mission" fields to do something about setting up a social order in accord with their fundamental ethical principles. In neither case do they yet see the road that should be travelled. They are searching for a new conviction as to what should be the aim and program of missions. For this both missionaries and churches must seek together hard and long.

Second, the minds of the churches are alert to the new vision of the church universal but not yet aware how they can fit their past into it. To no small extent the "great evangelistic faith" which sent the missionaries forth was denominational and sectarian. Denominational certainty has weakened. But not yet is there

certainty as to how to promote the church universal. Everywhere there is a persistent call for a type of Christian service and fellowship that transcends denominational limitations and aims. This involves a new motivation for Christian missions. The old motivation is slumping but the new is not yet strong enough to drive missions forward. The churches hesitate to support that which is passing away and have not yet built up a giving loyalty to that which is new. A more inclusive service- and fellowship-motivation is needed. That cannot be revived. It has to be created.

Third, there is needed a refocussing of faith religiously speaking. In the early days the faith that sent missionaries out was largely that of a limited and sometimes isolated group. But the faiths of the various groups now overlap and intermingle. They now see that their emphases upon parts of truth and differing attempts to define Christ have a tendency to fritter away their unity of effort. What is needed here? A refocussing of faith on God and his meaning for the whole of life. We need to rediscover God as in all of us and yet above all our conceptions of him. To present him so that he may appear able to meet the needs of the modern world he must be realized as a being active in social and economic living as well as in individual peace and goodness. Both the churches at home and their missionaries need a new and compelling vision of God at work in and through them and the social order. Some on both sides have this vision, of course. Stanley Jones for instance! But both missionaries and their churches as wholes must find it together.

One thing overlooked by Dr. Warnshuis is that by no stretch of imagination can the missionaries be conceived of as being able to give one united message. Their consciences are being disturbed, their old loyalties are being displaced by new ones and their vision of God is in need of refocusing. If the churches at home hesitate between varying ideas as to what mission effort should mean, the missionaries find their message to the churches influenced by varying factors also. Their appeals vary with their approach to their work. The challenges to the churches and the missionaries are both new and old. It is no easier for the missionaries to unify their appeals in a changing world than it is for their supporters to choose between varying mission objectives. Neither group has a stabilized mind. An ongoing process of rethinking affects both. Just to speed up the varying and sometimes divergent appeals of the missionaries will not in itself solve the situation.

International Christian service will continue. But just as it took the early missionaries a long time to work out their technique of winning support so will it take both churches and missionaries in these changing times a long time to develop the new conviction, gear into the new motivation and refocus their faith. When that is done the same dynamic that has carried missions forward hitherto will work on an enlarged scale because given larger channels through which to manifest itself. But it will appear to be a new evangelistic dynamic. The real difficulty the churches face is inward and not a matter of an outside attack only. Their motives and objectives no longer fit the world's challenges.

Buddhist Meditation Ritual

J. PRIP-MÖLLER

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DURING a trip to Szechwan I visited the hsien city, Sintu, about forty li North of Chengtu. I spent a week studying the big Buddhist monastery, Pao Kuang Ssu (實光寺) which is situated about ten minutes walk outside the North Gate of the city. One day I was invited by the Wei Nah, the head of the Meditation Hall, to attend one of the daily meditation hours. Below are given the notes I made during this meditation hour.

As to the hall itself a few remarks will suffice as explanation of its arrangement. The two end bays, of which altogether there were seven, which constituted the hall, were used for sleeping accomodations for the monks and were entirely taken up by a platform raised about four inches above the floor. During meditation hours this part is screened off from the rest of the hall by long blue curtains hung between the columns. Outside such hours these curtains are drawn aside and draped around the columns, the dark brown color of which harmonizes well with the blue of the curtains.

The platform was covered with fine woven straw mats laid over coarser fiber matting, which in turn covered a thick layer of loose straw. On this occasion the bedding of the monks quartered in this hall was as usual rolled neatly up and placed close to the gables, while above a shelf served as storing space for the baskets where the monks kept, under lock and key, their few personal belongings. Their praying mantles were hung neatly folded over bamboo poles extended between the row of columns at the front of the platforms. Below here stood a row of benches, about sixteen inches high and twenty-eight inches wide, with a shelf underneath for the monks to put their shoes on. These benches continued around all four sides of the hall, but with the exception of three seats along the front wall, next to the Wei Nah's seat, only those along the end walls were occupied during this meditation hour. Over the table in front of the Wei Nah's seat hung the Chung Pan (鐘 板), a queer combination of a board and a bell without a tongue, which in the meditation halls of the monasteries serves to indicate to the monks the beginning and end of duties and various sections of the days, etc. On the table stood a number of Hsiang Pans (各板) the symbols of authority and the power of punishment, the latter not being merely abstract either—heavy blows are at times meted out to offending monks with these "Fragrant Boards." On the table there were also a small incense burner and two bundles of sticks, one of heavy, one of thin sticks, employed to indicate the lengths of various meditation "hours." In the center of the hall was an altar, over which was seated the golden image of Pi Lu Fu (里盧佛—Vairocana) and in the centre of the rear wall a special seat for the Abbot, in case he

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should wish to join in the meditation. Over the curtains across the pillars of the two end sections ran boards on which were written the names and offices of all the monks in the monastery. In addition the names of the inhabitants of the Meditation Hall were written on a sort of narrow board with a handle at one end. This was deposited on the Wei Nah's table, with the names of the East party on the one side, and those of the West party on the other. The names written above numbered nearly two hundred, while some sixty names were found on the Wei Nah's list as inhabitants of the Meditation Hall. The number of those participating in the meditation described below did not, however, come to more than about thirty.

This meditation hour takes place right after the noon meal. The monks come in seemingly without any order, just as each one is ready after the meal, and find at once their place in one of the two circles of monks which gradually gather in a march around the altar in the middle. The West party—from the seats to the left, when one enters the hall,—marching in the outer ring, the East party—from the seats to the right—marching in the inner. Both rings go with the clock. One monk follows suit in the outskirts of the hall, beating the floor once in a while with a long bamboo red he is carrying, probably to mark time and the number of circum-ambulations.

The Wei Nah marches around, too, carrying a Hsiang Pan on his right shoulder. The march, which has been fairly quick the whole time, now speeds up following instructions given by the Wei Nah, who now beats the number he can reach with the Hsiang Pan. From marching they changed into running, with two beating on the board of the Chung Pan and one on the bell, answered by the monk carrying the bamboo rod pounding it firmly three times against the floor, to make all stand still where they are. Thereupon all go to their places, East and West, and take off their shoes, noiselessly and without using their hands, arranging them neatly on the shelves below their seats, only using their feet in so doing. Thereafter they take up the meditation pose on the bench.

The Wei Nah, sitting on his seat, gives in a low quiet voice instructions as to how to meditate. The monks are dressed in their daily robes and have not their praying mantles on. The curtains behind them are pulled down and make a beautiful quiet background with their blue drapery against the grey robes and the dark brown columns.

After two beats on the board answered by two of the stick on the floor, the instruction of the Wei Nah having now ceased, the circumambulations begin again and accelerate as before. On a signal of one beat on the board all stand still and for a time complete ullence reigns. Now the Wei Nah walks around outside the circle, in an opposite direction from that followed by the monks, i.e. he walks against the clock, carrying over his shoulder the Hsiang Pan. During this the monk with the bamboo rod walks out of the hall and stands outside the front door. Now the Wei Nah stops at his own seat and knocks the handle end of his Hsiang Pan three times hard against the floor, this sound being answered by that of the stick outside the door. On this signal some of the monks go out of the hall, while the rest go to their seats. The Wei Nah now goes out and stands outside the open door facing the hall, with the monk carrying the bamboo rod on his right side. He then walks around in the court while the monk waits for him on the left side of the door and follows him, when he comes back and enters the hall as the last of all those who have been outside.

The Wei Nah now goes round on an inspection tour of the monks, who are all seated in meditation pose, seeing that shoes are set right, that robes are folded up as they should be, etc. and correcting where he finds faults. After going round he takes his seat, while the monk with the bamboo rod, who has followed him continues to the front



At the End of the Inspection Tour

of the altar, where he bows down with the rod laid across his arm, places the rod in the receptacle at the side of the altar then walks back to his place, where he seats himself in meditation pose.

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Now follows some few words of instruction from the Wei Nah whereafter three beats on the board and one on the bell signals to one of the monks, who now has donned his praying mantle, to rise and go to the front of the altar, where a praying mat has been placed. At a signal given by three consecutive blows on the bell he kowtows three times and thereafter goes back to his seat, where he takes off the praying mantle and seats himself in meditation pose among the others.

Then complete silence reigns. Arter a while, however, a monk noiselessly slips down from his seat into his shoes and walks to the altar, where he bows down and then takes a Hsiang Pan standing there. He seizes it on the edges right below the handle with the first and third fingers of his right hand, and rests it on the second finger, while he rests the other end of the Hsiang Pan on his right ear.



Holding "Fragrant Board"

He then goes to the Wei Nah's place and walks from there round the whole hall, following the line of the benches in slow pace. At corners he stops and makes sharp turns of ninety degrees, whereafter he continues his walk. The first time he walks against the clock. In front of the entrance door he stops, facing the altar and stands there quiet with his back to the almost closed door, holding the Hsiang Pan with both hands as shown on sketch. Here he remains, while silence reigns in the whole room.



During Silence Period

After about fifteen minutes or so he walks back as he came, this time going left from the door, with the clock. He walks as before, slowly and silently, carrying the Hsiang Pan on his ear as described above and, coming back he takes up his position as before in front of the door, facing altar.

This is done altogether four times, twice with the clock and twice against it. I could not see nor hear any signalling to the monk when to start his rounds; he may have watched the incense stick on the Wei Nah's table, burning there to mark the time for the whole meditation hour.

At the fourth round he stops in front of one of the young monks and gives him a severe blow on the left shoulder with the Hsiang Pan, presumably to wake him up, as he (as well as several of the young boys) showed unmistakable signs of going to sleep. The older monks, however, were fully awake the whole time and sat immovable during the whole hour.

The Wei Nah then lit a new incense stick which he placed aslant in the incense run. Then the small bell is sounded once. The monk with the Hsiang Pan is called to stand in front of the Wei Nah and standing there listens to a long and hard talk. He is then ordered to kneel, which he does somewhat reluctantly, and six blows, three on each shoulder are administered to him by the Wei Nah's Hsiang Pan,—rather hard ones at that! Flushing and with tears in his eyes, but otherwise outwardly unmoved he goes to the one, who at the next meditation hour will take over his office, and sounding the handle of the Hsiang Pan three times against the floor bows to him while the one who is sitting on the bench bows in response. He then goes to the altar and deposits there the Hsiang Pan, whereafter the meditation is adjourned.

Upon inquiry we were told afterwards, that the six blows were meted out because "he had made too much noise walking around." We, in fact, had hardly heard him when he moved over the floor. Everything went like clockwork, and the impression came by itself to one's mind, that the treatment given the monks in the meditation hall was to all intents and purposes, so far as outward things are concerned, very similar to that given to recruits in an army. The whole thing from beginning to end lasted just one hour.

Modernized Kwangsi

W. H. OLDFIELD

WANGSI, formerly known as one of the most backward of the provinces of China, has in recent years completely reversed the situation and now leads the rest of China in a program of progress and advancement that was little dreamed of a few years ago. In order to facilitate the maintenance of law and order throughout the province, old districts (hsiens) have been re-organized and new districts have been formed, bringing the total number within the province up to ninety-eight. In the larger cities, streets have been widened, cement pavements have been laid and sewerage systems have been installed. While the ancient custom of night watchmen patrolling the street to the sound of a wooden drum is still in vogue, yet in a number of cities, uniformed policemen are now on duty. Though all is not gold that glitters, nor is every uniformed stalwart

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a paragon of virtue, still the new system is evidently a vast improvement on the old. Electric lighting systems for streets and homes have been put into operation, taking the place of the old smoking kerosine lamp or flickering peanut oil taper.

Kwangsi spends almost \$10,000,000 silver annually in the training of her sons and daughters. Besides the Kwangsi University located at Wuchow, which is one of the finest institutions of its kind in the country, there are throughout the province 108 middle schools with an enrollment of 22,530 students and 13,667 primary schools with an attendance of 551,321 scholars who sit under the instruction of 25,411 teachers. Study books are up-to-date. Industrial schools have been established where various forms of weaving are being taught; and shops have been opened where the finished products are displayed for sale.

Hospitals nave been opened in the principal cities in the province, staffed by foreign-trained Chinese doctors and graduate nurses. These hospitals pattern somewhat after foreign institutions; they provide free medicine and treatment for the poor and, if occasion require, the doctors respond to outside calls for medical help. These establishments are becoming quite popular; many cases, which formerly were sent to foreign hospitals, now find their way to the national institutions. In fact, there is a question as to whether in time these Chinese institutions may not make foreign-conducted hospitals quite unnecessary.

Quick communication between cities has been brought about by the laying of 1,150 miles of telephone lines. These lines are primarily for the convenience of the military authorities, nevertheless, during times of peace, merchants and the civilian population in general, may send messages at will by the payment of a small fee. Dial telephones have been installed in Nanning.

The extensive plans for motor-road construction throughout the province, and the 4,500 miles of road which have already been laid, have made it necessary to build substantial bridges to span the ravines and rivers over which these public highways cross. Approximately 100 such bridges have been built, fifty-six of which are on the ninetythree miles of motor road leading through the mountains from Hochih to Lu-chai on the Kweichow border. These bridges are single, double-and triple-arched; they are practically all made of stone reinforced with steel girders and laid in cement. The largest bridge on the road is at Ta-chan-tang, seven miles west of Ho-chih; it is a three-arched structure seventy-three feet high and spans a ravine through which runs a turbulent mountain stream. This road, because of its surpassing natural beauty, has deservedly acquired the name of "Kwangsi's Scenic Highway." A few new steel bridges have also been built in other sections of the province, and have taken the place of the old swinging log bridge of just a few years ago. In country districts where until just recently, coffin lids have been used as planks to span drains and ditches, now in many places these are being replaced by up-to-date cement culverts.

During recent years, when not disturbed by civil war, the Government has energetically pushed forward a well-laid plan for motor roads. A provincial highway 750 miles long has been opened, stretching diagonally across the full length of the province from French Indo-China in the extreme southwest to the Hunan boundary on the extreme northeast. To the north a road has been constructed which connects with Kweiyang, the capital of Kweichow. To the south, one may travel from Nanning to Yamchow on the Gulf of Tonkin and to the French possession of Kwanchowan. There are now in the province forty distinct motor lines in operation, making a network of earth roads approximately 4,500 miles in length, connecting practically every large city in the province. Two hundred and ninety motor cars and busses run daily, taking travellers to their destination in one day where it required a full week under the former slow modes of travel. Other roads are under construction or have been surveyed to the extent of more than 2,000 miles.

During Apostolic days, Roman highways throughout the country made it possible for the early Christians to make speed in carrying out the Great Commission in their day and generation. Beginning at Jerusalem onward the message sped through Samaria, Asia Minor, Macedonia, and across the Mediterranean Sea to the seat of Imperial Rome.

In a similar way in Kwangsi, through these modes of rapid communication, God is now placing before the Christian Church the means of taking the Gospel in the shortest possible time to the various tribesmen and other neglected peoples living in the remotest corners of this inland province, and is thrusting upon us the responsibility for immediate action that should be carried forward without delay. Let us respond with apostolic fervor and passion and take the Message of the waiting millions in our day and generation.

During the past twenty years wonderful progress has been made in postal facilities. There are now throughout the province, 127 overland routes over which mail is carried, and 295 post offices. Wuchow and Naning, the chief distributing centers for the province, formerly maintained an alternate day service, and practically all the mail in the province was transported on the backs of trusted carriers, hardened to the road. At present there are 6,191 miles of land lines radiating from these two centers and, by means of relays, many of them carry on a day and night service. In addition to this, shallow draft, motor launches, locally known as "Blue Bottles," of which there are about sixty-five operating in the province, carry the mail to all cities situated on the river routes.

More recently, forty postal busses, specially built for the service, have been put into operation along 1712 miles of main highways.

Water works are being installed in the cities of Nanning, Liuchow and Kweilin. A splendid system has been installed in the city of Wuchow whereby pipe lines connected with the great reservoir on Santai Hill, bring fresh, clear drinking water into the homes of the people. Formerly the water was carried in wooden buckets from the

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river, which was the main source from which the city's drinking water was obtained. It was also the depository for the city sewage. It is expected that through the installing of water works, there will be a lessening of the sickness and epidemics which have been so common in the past. Hydrants, placed in convenient places along the streets, provide an abundant supply of water and enable the Fire Department to cope more successfully with conflagrations.

At Wuchow and Nanning, fire brigades have been organized with equipment of the latest type. Fast motor launches with up-to-date equipment are anchored in the river to combat, at a moment's notice, those disastrous fires, which periodically occur on the river front or among the floating population of these congested waterways.

A Government press has been established under the efficient management of a graduate from an American University. It is equipped with the most up-to-date machinery. Two hundred and fifty employees are busy on day and night shifts in order to cope with the work given them by both the government and private concerns.

A Bureau of Statistics has been opened in Nanning, the present capital, which is claimed to be the only provincial statistical bureau in the whole of China. This year the Bureau of Statistics printed a "Kwangsi Year Book", said to be the first of its kind ever published in China. The books has 845 pages and contains a wealth of information, giving facts and figures regarding all forms of life and work within the province. This book is printed in foreign style, reading from left to right as in English, and the figures used are Arabic throughout.

Experimental farms have been started in various places where scientific methods of agriculture are being taught; western machinery, such as tractors, cultivators, plows and smaller gardening implements are being introduced to the people; and an attempt is being made to increase the productiveness of the land by means of seed selection, rotation of crops, and modern methods dealing with plant pests.

An agricultural colony has been started in the Liu-cheng district in the vicinity of Eha-tang and Shang-lui where the once unproductive plains and grass lands are now being brought under cultivation and are showing results that seem to justify the efforts put forth. Another such colony has been settled near Lu-wan Ta-shan in the Watlam district. This mountainous section of the country was formerly the roaming ground of "Green Forest Men" who made the district unsafe for residence or travel; now the haunts and hiding places of former robber bands are being settled by industrious law-abiding citizens who are learning the art of farming by up-to-date methods.

A Bureau of Animal Industry has also been established in the capital city, with buildings and equipment that do credit to its promotors. By adopting the most scientific methods of vaccination, segregation and medical treatment, the Bureau is reducing to a minimum the fatalities caused by rinderpest and other animal diseases among the 11,000,000 head of cattle in the province.

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Forestry is also being attempted. Formerly the mountainous sections of the province were largely denuded of trees and shrubbery, and the annual fires that swept the hillsides, kept all vegetation of a permanent nature from taking root. Consequently, each year when the torrential summer rains set in there was nothing to check the speed of the water down the mountain side. This lack of vegetation has increased the severity of the annual floods with their resultant loss of life and property. During recent years the Provincial Government has been seriously attempting to remedy this evil by means of extensive reforestation. This affords employment for willing work-The whole province has been divided into six large districts for reforestation. A good beginning has been made along this line. Pine. fir, bamboo, tung and cha are planted for the oil they produce; the annual yield of oil in the Liuchiw and Kwelin districts alone is approximately 26,700,000 catties, and has an estimated value of \$5,500,000. In the Wuchow district, which includes the Yao Mountains, the cassia tree grows extensively, and there is an annual yield of 200,000 catties of cinnamon bark for medical and flavoring purposes. In the farther west, anise and fennel are extensively grown. Each year there is an average output of 1,200,000 catties of anise oil and 550,000 catties of fennel.

Air lines have been mapped out, and landing fields have been made in principal centers. A bi-weekly service from Canton to Lungchow, via Wuchow and Nanning, is now in operation, which, in a few hours, carries passengers and mail from the coast to the borders of Annam.

As a further step to public health and convenience, vegetable and meat markets have been built at convenient points in the larger cities. The age-long custom of killing pizs on the street has been forbidden. Now slaughter houses have been erected in the suburbs of the cities.

While there are but few industries of outstanding importance in the province, still they are being increased both in number and efficiency year by year. Cotten mills and glass factories operate in Wuchow. Soap, cigarettes, matches and flashlight batteries are also made in that city. Lumber mills are located nearby. A sulphuric acid plant has been established in Wuchow. In Nanning, there is one munitions' factory, which expects to turn out the first Kwangsibuilt monoplane, and in the range of small aeroplanes hopes to produce all that Kwangsi needs. Another similar the smaller factory has been opened in Liuchow. Soap and firecrackers are also manufactured in Nanning and there is a leather industry for the refining of raw material. A cement factory is also to be installed.

There are also numerous kilns of the old style producing earthen pots of various kinds. Recently, however, a more up-to-date establishment has been opened near Pingyang.

Near Liuchow, a plant for the manufacture of wood alcohol has been established which is producing, in increasing quantities, a product that is quite serviceable and which is finding a ready market in er

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the interior cities and is also being shipped to inland provinces. Paper of a coarse variety is manufactured in large quantities in various sections of the province. The methods and equipment, however, are most primitive. There is a crying need for more scientific methods and up-to-date machinery. Throughout the country considerable sugar of a coarse variety is manufactured from the sugar cane. The cane is crushed in a primitive manner between stone rollers turned by water buffaloes. Ice plants have been started in both Nanning and Wuchow. This has led to the opening of ice cream parlors where the proprietors are carrying on a brisk business in the sale of ice cream cones and ice-cold drinks.

Kwangsi is acknowledged to be rich in mineral deposits. Manganese and tin take the first place; manganese is found chiefly in the central districts, while tin is found in the south and east and other scattered areas throughout the province. Gold, silver, copper, asbestos and galena are found in scattered areas. Antimony mines operate in the Nan-tan district. Bituminous coal of a very high quality is found in the Loh-chen district. It is dug from surface pits and used locally for fuel. Lack of transportation facilities, however, forbids its export. A Board of Mining has been created by the Provincial Government of Nanning of men interested in the industry and foreign mining machinery is about to be imported. Most of Kwangsi's buried treasures, however, still rest in the bosom of Mother Earth and await a day yet future before this wealth can be given to her waiting inhabitants.

The province with its wild mountain fastnesses and its forest-clad hills, has afforded ideal rendezvous for bandits, both indigenous and imported. Like the poor, we have them always with us. The number of public executions, by beheading or shooting, for this one crime alone, has run up into the thousands every year.

Although the poverty of the people may have occasionally produced lawlessness, doubtless the chief cause has been the age-long custom of permitting victorious troops to loot as a reward of valor. So ingrained has this custom been in the hearts of those who have carried arms, that even long after they were released from the army and returned to agricultural pursuits, they periodically, as occasion presented itself, gathered into groups with men of like mind, and became "Green Forest Men," roving at large and preying on unfortunate travellers who ran across their pathway. After a robbery had been committed, the mountain fastnesses of inland Kwangsi provided splendid hiding places and the absence of suitable roads made quick capture impossible.

Many of the Christian and Missionary Alliance missionaries and Chinese workers have been repeatedly attacked by bandits. They have been robbed, kidnapped, and held for ransom. Yet on every occasion, the robbers managed to evade capture, and escaped with their loot.

Because of the frequency of robbery, practically every village is surrounded by a wall, at the entrance of which is erected a watch tower with gun holes ready for defense against attack. In many

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places the summit of a hill adjacent to a village is surrounded by a mud wall and in the enclosure are built "Houses of Refuge" to which the villagers may flee. Rocky caves and subterranean caverns have also been used for a similar purpose. These formed temporary places of escape from the "Green Forest Men" until other armed peasants could come to the rescue. During recent years, however, through the increase in the means of rapid transit; with phones and wires ready to carry the news of an attack; with well-laid highways penetrating the province and with motor cars to speed officers of the law to the places of danger, wholesale robbery is gradually diminishing.

The Needs of Modern China

LIM BOON KENG

THE greatest need of China is a national culture. Owing to many causes social and political, the old Confucian culture was allowed to break up through neglect. The present attempt at a revival will take a long time to repair the damage already done.

2. A good and stable government with well organized political parties that are properly supported by political and social groups is essential. In looking for the causes of the unsatisfactory political condition, we must recognize the instability of Chinese society. There is lack of community cooperation. Besides the different provinces are at logger-heads and virtually the country is divided into independent and unfriendly units. The unification of the state is thus the most urgent need of China. This may be achieved by the education of the people under the guidance of proper leaders.

3. The improvement and reform of the conditions of rural communities are urgent. Means of communication are called for. Capital is needed for carrying out all new schemes of economic development. Agricultural experts are necessary to ensure success. At the same time a proper organization should be formed to find markets for the rural products.

An outlet should also be found for China's excess population. Otherwise suitable industrial enterprises should be started. The introduction of joint-stock companies to develop the agricultural resources will be the means of drawing capital to the country.

4. Introduction of extensive industrial undertakings are essential if the needs of the people are to be met with home products. There are difficulties relating to finance, labor, experts and taxation. All industries require an adequate capital and good administration. They must have a staff of experts and efficient workers. More important still is an abundance of raw materials. If all the other essential conditions can be fulfilled the undertaking is sure to pay on account of the cheap labour. With the keen competition of Japan in view, Chinese manufacturers have always to face great difficulties in the sale of their goods abroad; especially owing to the lack of Chinese shipping.

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Very extensive capital is necessary if China is going to develop proper industrial concerns. It is here that it is most advisable to secure not only foreign capital but also foreign manufacturing houses. If capital in any form comes into the country, the workmen and the state are bound to derive benefit.

- 5. Mining and metallurgical factories have long been recognized as among China's greatest needs. But in fact little progress has been achieved therein. The country is rich in minerals but the industry is still in its infancy. Every province should have an efficient bureau of mining experts to report on the local mineral resources. Well surveyed and reported areas should be sold or leased to a company with adequate capital to do the mining work efficiently. The correlation between the means of communication and the development of mining and other industries is too obvious to require comment. With the production of all sorts of ores, there must be simultaneously the opening of metallurgical works to treat the raw products of the mines. Iron, copper and tin, not to mention any other minerals, require very extensive works for their smelting.
- 6. Motor machines and motor cars must be manufactured because with the opening up of roads either they are made at home or they must be imported from abroad. China surely is in a position to undertake this work if necessary with the help of foreign cooperation and foreign capital.
- 7. Aviation must be the most important means of transport in the future; for mails especially. The manufacture of aeroplanes and the training of aviators are inevitable. The Government must therefore be prepared to take an active interest in this matter. To plan adequately proper scientific and economic enquiries relating to this matter must be set up.
- 8. Encouragement of commerce by means of directing home manufactures is very necessary. The steady decline of exports and increase of imports indicate a state of paralysis that is yearly becoming more serious. Not only must there be means of boosting Chinese products abroad but there must also be an agency to advise manufacturers of the requirements of foreign markets. Chambers of Commerce ought to take an active interest in such matters. The Government must awaken these bodies from their slumber!
- 9. The teaching of science is indispensable, therefore, in all colleges and universities in order that the experts required may be trained. Special professional schools of engineering, mining, medicine, architecture and geology must be fostered all over the country.
- 10. To ensure the success of the new undertaking in all branches of industry and manufacture, education must be made universal and proper encouragement must be given to universities and colleges. With regard to educational needs, apart from the teaching of science and technical subjects, two very important questions deserve serious attention:—
- (a) The unification of the language for the whole country, especially for merchants and intelligentsia.

The adoption of a phonetic system of writing is also necessary, China does not need to invent a new system of phoneties. That would not help her out of her isolation. The Roman alphabet as arranged internationally for phonetic purposes in the best. A new script such as that proposed lately is quite unnecessary. It simply increases the mental work of the young whereas the international alphabet will enable all foreigners to read the Chinese literature as produced in romanized Mandarin.

The educational authorities in Nanking should determine which Mandarin dialect is to be the standard. Then all normal schools should adopt this; and in a few years all schools must teach Mandarin in accord therewith. The universities and colleges should engage teachers from proper localities so that the language taught may be correct and uniform. Otherwise, the teaching of Mandarin by Hunan, Shantung, Szechwan, or Nanking teachers will not lead to uniformity. The advantage of the suggested reform is that it can be easily and effectively carried out without much trouble or expense. The only need is to have a definite policy and plan.

- training. It is now universally recognized that physical culture is important. Sports are now encouraged in all schools. The nation is not quite alive to the need of military instruction for the young. But apart from the material aspects of military training, the most important thing is to revive the spirit of chivalry. The mind of the young should be roused to the appreciation of the ancient ideals of a gentleman or lady with regard to honour and heroism. They should be impressed with the glorious principle, which contributed materially to establish the greatness of the nation in ancient times—viz: that death is preferable to dishonour. (教身成仁,不告人以求生)
- 11. Peace should be ensured by preparations for means of defence. Theoretically and ideally speaking, peace should be the main object of civilized nations. Unfortunately, however, history emphatically stresses the fact that so long as human beings continue to struggle for supremacy as a particular people, some time or other war becomes inevitable. Hence antiquity indicates that adequate preparation for war is the best guarantee of peace.

As China requires all the paraphernalia of modern war—she must manufacture all the weapons that may be required. Instead of buying from abroad, foreign capital should be borrowed and the best experts should be invited to manufacture the articles that may be required. If efficiently prepared these articles could be sold abroad also.

12. Proper military training on an extensive and nation-wide scale by means of conscription selection necessitates only a small percentage per annum for training in a practical way. In this way after the lapse of ten years, at least five percent of the adult population should be fit to take up arms whenever necessary.

Further an efficient navy is also a sine qua non. The art of war long ago taught by the greatest Chinese authorities on war emphasizes the necessity of understanding what is being done by

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wer as other nations, as well as what can be done at home. The essence of successful warfare is the possession of the means of carrying on the hattle in the country of the enemy or of crippling the latters' resources or means of transport. This cannot be done without an efficient navy.

The preparation of a navy should be accompanied by the building of mercantile marines and the training of sailors. The provision of mercantile vessels is, therefore, one of the pressing needs of China. The saving in the cost of freight resulting therefrom may be the means of furthering the cause of export of home goods.

It will thus be seen that in tracing the causes of the backwardness of the country, one discovers a vicious circle that must be thoroughly comprehended by the entire nation. A good government is only possible when the people are good, well educated and patriotic. These are the sort of men and women who can produce the required leaders. Without such great leaders, no progress can be achieved, and no efficient education can be provided. These requirements are correlated and interdependent going from one to the other in a circle.

The Word Made Flesh

FU LIANG CHANG

ANY years ago when I first returned home from study abroad, where I had accepted the Christian faith, I had to explain to my mother why I had decided to become a follower of Jesus in terms which she would understand. Mother was a Buddhist, a devotee of the goddess of mercy. I told her that Jesus in whom I believed enabled me to overcome all social temptations with which a young man of my age was surrounded. She said that she had always prayed for her son and that she was happy that I was being looked after by a Christian Buddha! I did not attempt at the time to explain to her all the truths of Christian theology but by telling her what Jesus had done for me I succeeded in gaining her sympathy and approval regarding my new faith.

Theology in the form of a system of abstract ideas is not easily understood by the uninitiated. Love and loyalty are only really comprehended when one experiences them among one's friends. A great book, a moving drama or a wonderful symphony is enjoyed in proportion to the depth of one's experience. In rural districts where reading is not general, one's feeling may be stirred by the narration of a story-teller or by a dramatic presentation on the stage of a historical event. In either case virtues or vices are made clear because they are personified in people. Unless ideas are personified and the Word made flesh, abstract ideas are seldom able to penetrate the minds of rural people.

All the great religions of the world became powerful not only because they were taught by great teachers but also because they were lived by their founders. They can only be influential in so far as their followers actually practise them. This principle holds true

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today in determining whether a religion is living or dead, vital or obsolete.

Ever since Christianity first became an organized religion in the days of the Apostles, its message has been Christ the Crucified. After nineteen hundred years of Christian history it was reiterated at Jerusalem that "our message is Jesus Christ." This subjective approach takes for granted that either people know something about Christ or at least that they are interested in Him. In the hundred and twenty years of Christian history in China this has not often been the case. In spite of a large number of His devoted messengers, and in spite of vast resources back of them, the results of the Christian work during all these years in rural China are disappointingly meagre. One begins to question whether the subjective approach is correct and whether Christ being our message means different things to different kinds of people. On also wonders how much, or rather how little, this message couched in vague theological words means to the rural millions in China, for after all, it is outside the range of their concepts and experiences.

What is vital to the Chinese farmer is his crops, health, peace and security, family relationships and neighborhood problems. Has Christianity any message for him in any one of these vital interests? Certainly! Christianity is interested in the whole of his life, in all its aspects and relationships. It is interested in his livelihood, in his healthful living in a healthy environment, in good government, in a happy family life and in his brotherly attitude towards his neighbours. Unless Christianity leads him into, and helps him to enjoy an abundant life in all its fullness, to be or not to be a Christian will mean very little to him. This apparently necessitates an objective approach in our message.

To the Chinese farmer Lau T'ien Yeh is an omnipotent and mysterious god who gives sunshine and rain at will, who doles out abundance to one district and scarcity to another and who decides the fate of man and beast seemingly with no rhyme or reason. He is the god of heaven and earth. He is whimsical at times, his whims are to be respected and his wrath is to be feared. How can the religion of Jesus correct, redirect and enrich such inadequate religious concepts? Why do not His messengers preach more often as did Paul to the Athenians of old of the Unknown God?

Lau T'ien Yeh of the Chinese farmer is much more like the Christian God of Jesus than was the unknown god of the Greek philosophers. Beginning with such religious concepts can we not enrich them and develop the idea that God's love is as broad as heaven and earth and that he has no respect for distinctions of class, country and race? What we have mistaken for his whims are really nature's laws, like the changes in seasons, and the growth of plants, some of which we are only beginning to understand. He is, nevertheless, a cooperating God, fair in his dealings, giving sunshine and rain to the just and the unjust alike. He is anxious that we should succeed in raising good and abundant crops. He suffers with us in floods and droughts and in our failures. He looks on all the children of men as his own children. In fact he is our loving Father in heaven.

To introduce Christ, our Saviour, to the Chinese farmer cannot be done by mere words. Certain adjustments of standards of living and attitudes towards the under-privileged are required of the messenger. Our standards of living, our attitudes towards others, and our unwillingness to come down to the place where the farmer is, are a stumbling block in making Jesus known. These make the farmer suspicious of us, and our message unacceptable to him. After all, Christ's own way is the only effective way for His followers to proclaim His Gospel. He taught the waiting crowd; He healed the sick; He fed the hungry; He drove away demons of all kinds; He lifted the loads of those heavily burdened; He befriended publicans and sinners; He drove away profiteering money changers; and, He championed the cause of the common people against their selfish rulers, the Pharisees and Scribes; and finally He willingly gave His life on the cross. Are His followers doing the same today? Selfishness, personal jealousy, denominationalism and theological quarrels have dissipated our energy and we have had no time to do His work. By the eloquence of our preaching and our skill in expounding our particular brands of theology, we think we have done our duty as the ambassadors of the King. We are so busy telling others what to do that we forget ourselves to live the message. No sermon is so eloquent and no message is so effective as personal example. must be willing to serve all kinds of men, to meet all their needs and to share incessantly all of life's gifts with others. The indwelling Christ, the dynamic of our very being, is our message to the Chinese farmer. When the Word is truly made flesh and incarnated in the lives of His disciples, humble folk will understand and gladly follow Him Who is the Way, the Truth and the Life.

Central Problem of Theism

ROBERT F. FITCH

HE Nature of the Universe is a question which has engaged the thought of great minds since the earliest records of philosophy. In brief, is it a Universe based upon mere Matter, upon the operation of Blind Energy or is it a Universe based upon Mind? If we live in a Universe based upon Mind, why is it that there is so much physical and mental suffering, why is it that there is so much Moral Evil? Are suffering and evil compatible with a Mind Universe?

The first proposition, that all existent forms and activities are built up from mere matter, that life itself comes from matter, has long since been discarded, though it was a contested point in the days of my childhood.

The second proposition, which denied that matter had any reality, that only energy was real, was quite widely held in my college days. A good description of this theory is given by Prof. James Jeans in his book entitled "The Mysterious Universe." He says, "Thirty years ago, we thought, or assumed, that we were heading toward

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an ultimate reality of a mechanical kind. It seemed to consist of a fortuitous jumble of atoms, which was destined to perform meaningless dances for a time under the action of blind, purposeless forces, and then fall back to form a dead world. Into this wholly mechanical world, through the play of the same blind forces, life had stumbled by accident. One tiny corner at least, and possibly several tiny corners, of this universe of atoms had chanced to become conscious for a time, but was destined in the end, still under the action of blind, mechanical forces, to be frozen out and again leave a lifeless world."

The philosophy of Naturalism is also to be associated with this mechanistic philosophy, a philosophy in which mind is an accident rather than the basis of the cosmic order. It seems to me that that gifted writer and thinker Hu Shih, for whom I have the highest personal regard, inclines to the philosophy of naturalism and even goes so far as to associate Laotzu with his own views when he quotes the latter as saying:-"Heaven regards the people as grass and as dogs." This would assume that Laotzu was a Naturalist to whom Mind was not basic to the cosmic order. But the basic idea of Laotzu is the Tao and not the objective heavens. Of the Tao he says:— "It dispenses benefits with the maximum benevolence, speaks with the greatest truths, governs in the highest spirit of order, utilizes the best abilities and moves on the most suitable occasions." with Laotzu the functioning principle of the universe is mental and Naturalism with Laotzu is harmony with a system that is mental rather than with a system that has no regard to mental and moral values. The universe of Confucius is also the universe of the Tao, not the cosmos of mere matter or of blind energy.

The change that has come, in the past few years, to the thinking of the scientific world is most remarkable. This change is aptly described by Bertrand Russell when he says that "Physicists are going in shoals to Theology". On my recent visit to Europe and to the United States I became much impressed by this fact.

Just before leaving London I bought a book which represented a series of questions put to the members of the Royal Society of Great Britain. This Society is limited to one hundred members and they constitute the most famous scientists of Great Britain, men of national and international reputation. While they varied somewhat in minor details, about ninety per cent of them held some form or other of the theistic view, on the ground that this universe can best be explained in terms of mind, and not of matter or of blind energy. While in New Haven, I spent considerable time in reading in the library of Yale University, also in two other libraries and was further impressed by this trend of scientific thinkers toward the idea that we live in a mind-controlled universe.

Prof. Eddington, one of the world's greatest mathematicians, affirms that chance causation is unthinkable., Sir James Jeans, one of the greatest astronomers of England says, "Mechanics has already shot its bolt and has failed dismally, on both the scientific and philosophical side." Durant, the writer of a very popular work on Philosophy which has been translated into Chinese, says of modern

psychology, "that it is attempting by every prestidigitation to get rid of consciousness in order to reduce mind to matter, at a time when physics regrets to report that matter does not exist."

As typical of much that is being written in many of our leading universities to day let me quote a bit further from Sir James Jeans and then from Eddington.

Sir James Jeans has the following comments. He shows the humility of present-day scientific thinkers in contrast with much of the dogmatism of the past by saying that "the outstanding achievement of twentieth century physics is not the theories of relativity, of quanta, or the dissection of the atom, it is the general recognition that we are not yet in contact with ultimate reality." "The mechanical physics of the last century fails to explain the simplest phenomena."

"Nature seems very conversant with the rules of pure mathematics, as our mathematicians have formulated them in their studies, out of their own inner consciousness and without drawing to any appreciable extent on their experience of the outer world". "To day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than like a great machine." Mind is hailed by him "as the creator and governor of the realm of matter." "We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds."

Prof. Eddington says that "so chaotic is the realm of pure science today that it takes verily more faith to be a modern scientist than it does to be a believer in the most hidebound creeds." "We must build up the spiritual world out of symbols taken from our own personality, as we build the scientific world out of the metrical symbols of the mathematician."

But if the universe has thought-causation, why are there physical suffering and moral evil? Can suffering exist in a universe upon mind? Can the two co-exist? Are they compatible?

The seeming incompatibility of mind-causation with evil and suffering have caused countless numbers to reject the mind nature of the universe, and hence all theistic concepts. I shall hope to answer this question in a way that has more recently dawned upon me with special clarity and force.

I do not believe that in a universe of mere matter or of blind energy, it is possible to have either suffering or moral evil. In a universe without mind and hence without consciousness, such things cannot exist. We can only have a senseless jumble of atoms. To me there is this startling conclusion, that only in a mind universe will we find suffering and moral evil. They are the necessary concomitants of mind. Physical and mental suffering, also moral evil, are proof and not dispreof of the fact that the universe is based upon mind, not upon matter or upon blind energy. To show the

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absolute necessity of this conclusion I shall offer the following observations,—

- (a) The nature of mind is to unfold, develop, expand. As soon as mind begins to operate, either by introspection or by applying itself to external objects, it begins to enquire, to examine, analyze and in general to comprehend a wider range of truth. It is possible for a wrong environment so to crush the personality of a child as to stultify it, so that it gives up its hope, its longing for more knowledge. But given a reasonable opportunity for its own activities, it tends daily to grow in power of comprehension and in content of knowledge. Plato, one of the world's greatest thinkers has said, "the characteristic quality of mind, as we know it, is intelligent self-movement." The self-movement of mind would cease to be intelligent as soon as it ceased to grow.
- (b) All life that exists in a Mind Universe, partakes of this nature of growth and of development. Even those forms that do not have life partake to a certain extent of this nature. Atoms are formed from electrons and beyond this atom formation they cannot develop, but they can associate themselves indefinitely with other atoms in the formation of larger mind structures. Crystals are composed of certain chemical elements and they cannot grow beyond their crystal formation but they can associate themselves with other crystals to form a larger mathematical unit.

Single cells, which are the most primitive forms of life, cannot grow beyond their cell structure but they can unite with other cells to form a larger living organism which in its construction and functioning suggests the operations of mind.

A seed begins with a most primitive form and function but within it is the potentiality of the final flower or tree. Recently it was my privilege to live for over a month among the forests of Bavaria, Germany, and as I contemplated them I often addressed them thus,—"O Tree, has the mind of man ever conceived or brought into existence a more wonderful thing than thou art?" In a Mind Universe, matter and life, tend to change, to develop and expand.

When we go on up the scale of existence, from mere awareness, which T'ai Hsü says exists even in the atom, up through a consciousness of environment to self-consciousness and introspection, we find that mind itself, as in the human embryo, begins with a zero content of knowledge, but a capacity for the infinite. most interesting that zero content and infinite capacity should coexist, but this is what we would expect in the very beginnings of mind in a Mind Universe. We realize that no matter how fully our minds may develop, there are infinite spaces beyond us for further achievement. There is no point to which our minds may develop where we may say to them, "Thus far and no farther." The very nature of mind is that the more it functions, the more it knows, the greater is its capacity for further functioning and for further knowledge. We have this mind nature because it is a consistent part of a Mind Universe.

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(d) Because we are in a universe that partakes of the nature of Mind, because we ourselves are of the nature of mind, because our minds begin with a zero content of knowledge but with a capacity to unfold out into the infinite, there is within us a necessary development both of knowledge and of character. Hence in all stages of our development, we are, relative to our final goal, inadequate and imperfect. Inadequacy and imperfection are necessary in a mind world, to all those creatures of the mind which partake of the nature of mind and which have begun to walk the path of the mind.

The fact is that relative to what is yet before us, we are so primitive, that our slight knowledge and character would constantly tend to destroy us if we were not in a Universe controlled by a greater Mind which gives us limited liberty and which seeks to guide us through experience to further growth.

Mind would seem to deny itself if it did not have a moral character. There is a sense in which nature seems to lack any moral quality. When we are kind to others, we may get a grateful or kindly response. When we are unkind to others we may secure hatred for ourselves and a bitter response. Under such circumstances there would seem to be no moral quality to nature. But here is just where the moral distinction produced by nature for our guidance and restraint comes in. If we are unjust, and hate our fellowmen, nature produces within us and in others those forces which tend to be destructive. If we are kind and loving, we not only get a kindly response, nature gives more vitality to the individual and to society as the result of such a mental attitude. I have been profoundly impressed by Kagawa, the founder of the Labor Party in Japan, himself a Christian Socialist. He has been imprisoned by the Japanese Government because they thought him too radical, he has had his teeth knocked out by a radical because he thought Kagawa too conservative; he has published over eighty pamphlets and books on social and religious problems, he works over fourteen hours a day, incessantly, in spite of the fact that he has tuberculosis. But his loving kindness toward all men, his overflowing sympathy, are, through the operation of natural laws, a constant, vitalising force. If Kagawa were to yield to thoughts of unkindness, bitterness and of hatred, nature would quickly send him to his grave.

The world depression from which we are suffering, is due to the fact that we have violated moral law, in our national and international life. In our individual and social life, if we disobey moral law, nature depresses and restrains us. If we obey moral law, nature aids us individually and socially, by giving us more vitality and health. Nature gives us liberty within certain limits, but even within these limits, she begins to function morally, because morality is an essential part of a universe based upon mind.

It is true that hatred of the enemy, often stimulated by ying propaganda, may stimulate a people to a more bitter struggle than could be possible otherwise, but the ultimate effect of hate is yet greater destruction of life and of human values. Even to this day, seventeen years after the world war, Europe is suffering politically and economically from the effects of hate.

But in a Universe based upon Mind, perfection is the goal, In a sense we can never attain to it, for there is no point at which we arrive, beyond which we cannot go yet farther. As we approach perfection, more and more, the sufferings and evils of the past which once seemed to us so grievous, are bound to be overcome by the laws of mind. It is quite conceivable that our minds will some day be no longer limited by acquaintance with this world in which we live. but in their scope of thought and of active functioning, will be coterminal with the universe itself. Hence I say, that because we are in a Mind Universe, we are in a Process of Growth. Because we are in a Process of Growth, Suffering and Evil are inevitable. Because we are of the nature of Mind and because of the possibilities of Growth, we shall more and more eliminate suffering and evil and achieve that freedom of the mind wherein we shall attain to inconceivable heights of knowledge and to yet more worthy methods of functioning. We shall not only emulate those who have already surpassed us, but continue to reach out a helping hand to those spirits who yet suffer from the bonds that once held us back.

Conclusion. It is because of the principles which I have above stated that I claim that modern science is just beginning to conform more clearly than ever before, to the intuitions of the great religious leaders of the past. To my mind there is nothing more wonderful, more comprehensive than the religious attitude. I would say that it concerns all the functions of a complete personality. Hence it is a great pity that Watanabe, in his unusually fine "Introduction to Chinese Philosophy," should imply that religion is mere superstition.

As regards the intellect, religion is a cosmic concept (a philosophy of existence); as regards the feelings it is a cosmic sympathy; and as regards the will it is a cosmic motivation, which is a striving after a higher goal for humanity. The Christian religion is Christ's attitude toward these three aspects of religion. In contrast with Hushih's idea that religion concerns itself primarily with a future state, Christ taught us to pray and to labor that "Thy Kingdom come, thy will be done on earth as it is in heaven." To those who believe in a Universe based upon Mind, with its essential elements of morality and benevolence, what prayer could be more natural and appropriate?

The lesser minds of the race have taken delight in the wonders of nature. They have described, delineated and have painted them, as their own personalities interpreted them. But the greater minds of history, in all lands, have never been content with this. They have gone beyond these phenomena of wonder and of beauty, to the Master Mind of the Universe, have contemplated his Nature and have been lifted up into cosmic spaces in their thought and sympathy and aspiration. This latter realm is the realm of religion, but into this realm, even the simplest soul can have a glimpse and be moved upward into spiritual feeling and insight.

For high and low, for the wise and the ignorant, there is a sense of being on a solid foundation, of a kinship between our finite souls and the whole scheme of existence, and of the boundless possibilities to which we can aspire, since we live and move and have our being in a Universe based upon Mind.

The China Baptist Centennial

ARTHUR R. GALLIMORE

HE years 1935 and '36 should be fraught with great meaning for Christians in China and in the homelands. They mark the one hundredth anniversary of the coming of the first Baptist missionaries to China. Rev. and Mrs. J. Lewis Shuck arrived in Macao in September 1836, although they had sailed from Boston in September of the previous year.

The Baptist movement has, during its own hundred years of contacts, touched more than half of the eighteen provinces of China, including Manchuria. No less than half a dozen Baptist societies, from different countries, have promoted work in various sections of China. A worthy constituency has been developed, the most aggressive churches probably being in South China, the scene of the labors of the first missionaries.

It is said that Dr. Robert Morrison expressed the hope that there would be at least a thousand Christians in China at the end of the first hundred years. Dr. Morrison died in 1834. Aside from those of other denominational affiliations it is estimated that there are no less than seventy thousand or more Baptists alone. Morrison was the great pioneer; he laid the foundations and others have entered into his labors. He came first, but there were contributing influences even before he made the venture of undertaking the seemingly insurmountable task.

Dr. Kenneth Scott Latourette, in his History of Christian Missions in China, says: "The honor of actually beginning Protestant work specifically for the Chinese must be divided between the famous trio in Serampore, India, and Robert Morrison of the London Mission Society. At Serampore earnest men led by the saintly Carey were founding missions in various parts of India and translating the Bible into several of the Eastern tongues. Marshman, one of the group, wished to study Chinese and sought the assistance of an Armenian, Lassar, who had been born in Macao and had learned both to read and to speak the language."

It is significant that American Baptists had been interested in missionary endeavor many years before they actually sent missionaries to China, having afforded substantial financial aid towards the support of William Carey as early as 1912. Adoniram Judson and Luther Rice had previously been accepted by them for work in India and Burma, the latter (Rice) returning to the homeland as a flaming evangel in promoting the cause of the Judsons on the field.

While J. Lewis and Henrietta Hall Shuck were the first Baptists actually to reach the coast of China, John Taylor Jones had gone to Burma in 1831, later transferring to Bangkok in 1833 for work among the Chinese. Dr. William Dean had also been sent to Bangkok in 1834, and a Baptist church was organized there by the end of the year 1835. This church is still carrying on and is considered as the oldest Chinese Baptist church in existence.* Incidentally the earlier

^{*}See "Chinese Missions in Siam," A. F. Groesbeck, Chinese Recorder, August 1934, page 500.

efforts in Siam formed the basis for the more extensive work of the American Baptist Foreign Missionary Society among the Tie people of the Swatow section.

In 1842 William Dean joined hands with Mr. and Mrs. Shuck in the new Colony of Hongkong, which was that year ceded to Great Britain. Dr. Dean and the Shucks were among the first to take advantage of the open door in Hongkong. Mrs. Shuck, however, lived only two years after the removal from Macao, passing away in 1844. Her grave was made by the side of Mrs. Dean who had died the year before, both resting among those who gave their lives because of the vicissitudes of disease and climate in the new colony.

On account of the failure of funds from the mission board in Boston for a time Mr. Shuck became one of the editors of "The Friend of China", one of the initial efforts in journalism in Hongkong. In this way he was able to continue his mission work while at the same time supporting himself.

From the beginning it was Mr. Shuck's desire to open work in Canton, but he had to be patient in the delay. However, with the coming of Rev. I. J. Roberts in 1837 the two men pressed on in the undertaking together. Mr. Roberts was at first an independent missionary, later working under the Society in Boston until the organization of the Southern Board in 1845 when he became one of its missionaries. Mr. Shuck had to go back to the homeland in 1845 to take his five motherless children for the care of relatives and friends. Before he returned to China in 1848 he was given the privilege of deciding whether he would continue under the Boston society or affiliate with the new board in Richmond. He chose the latter.

In the meantime Rev. and Mrs. Samuel C. Clopton had been actually the first to receive appointment as missionaries of the Southern Baptist Convention, with Mr. and Mrs. George Pearcy being appointed a few months later. Both families sailed for China in June 1846. Mr. Clopton lived barely a year after reaching Canton. He lies buried in the old cemetery at Wang Po.

At this stage many changes were being made. While the Southern Baptist Board was pushing forward in Canton and Shanghai, the Northern Baptist Board was extending its efforts in the Swatow and Ningpo sections. Dr. Dean, however, continued for a time in Hongkong. On returning to China Mr. Shuck stopped for a visit in Hongkong and Canton. His final destination was Shanghai, where he was being joined by Rev. and Mrs. Matthew T. Yates and Mrs. T. W. Tobey. This beginning of the career of Dr. Yates was to culminate in a long period of service as a leader in the development of Christian work in the city that was destined to be the New York of China.

Dr. Josiah Goddard had moved from Siam to Ningpo in 1848 where he began the work of what is now the progressive enterprise of the East China Mission of American Baptist Foreign Missionary Society. Later, in 1858, the elder Dr. William Ashmore moved from Siam—where he had settled in 1850—to Swatow. He was joined there later by Dr. J. W. Johnson, who became one of the leaders in the

opening of the work of the South China Mission of the A.B.F.M.S. It is notable, however, that the name of Ashmore—Senior and Junior—has been prominent in the work from that time until now, the younger William Ashmore, having only recently retired from the work at a ripe old age.

The English Baptist Mission began work in China first in 1845 at Ningpo, but it was allowed to lapse somewhat in the meantime. Again in 1859 it was revived at Chefoo. In 1877 the work was established in Shantung in which Dr. Timothy Richard and Rev. Alfred Jones were the leaders. The work was extended from Shantung into Shansi in 1878, as a result of Famine Relief, in which Dr. Richard showed great sagacity in his dealing with officials and scholars. Later in 1893 the English Baptist Mission, with the removal of many Christian families from Shantung, extended their work into the prosperous Shensi Province. These far interior ventures caused the loss of the lives of many of its missionaries in martyrdom in the cities of Taiyuanfu and Sanyuan in the Boxer Again Dr. Timothy Richard showed great wisdom uprising of 1900. in suggesting the establishment of the University in Taiyuanfu, of which he was himself chancellor for five years. In these movements and because of his outstanding Chinese scholarship, notably used for many years in the guidance of the Christian Literature Society, Dr. Timothy Richard became one of the best known foreigners in China.

In addition to their work in the three northern and western provinces the English Baptist Mission cooperates with other missions in the conduct of Shantung Christian University in Tsinanfu.

When one considers the fact that there have been Baptists in Sweden only since 1848, it is remarkable that they should extend their missionary activities to China as early as 1891. At that time the Rev. Carl Vingren, who had been ordained in 1890, arrived in North China. Shantung province has been the scene of the vigorous work of the Swedish Baptist Mission ever since. There are now more than four thousand Christians connected with the churches they have been influential in establishing. They have also emphasized the work of Bible schools and orphanages in nourishing and training workers.

Southern Baptist missionaries have also worked in Shantung, along with Swedish and English Baptists, though they have worked in different sections. Rev. and Mrs. J. L. Holmes arrived in Shantung in 1859 beginning the work in Tengchow. They removed to Chefoo later and Dr. and Mrs. J. B. Hartwell took up their residence in Tengchow. Mr. Holmes was, however, destined to wear a martyr's crown, having been murdered along with a missionary of another denomination (Mr. H. M. Parler of the Episcopal Mission), in an attempt to save the city from rebels.

Other Baptist work has been carried on in Shantung, with a main center in Taianfu, in connection with the Baptist Direct Mission. This work has grown up as a result of the withdrawal of Dr. and Mrs. T. P. Crawford from the organized work of the mission boards in 1886.

Reverting now to a bare reference to the further work of the Northern Baptists, it must not be overlooked that they strengthened their work by extending their efforts into faraway Szechwan in 1889, when Rev. W. M. Upcraft and Rev. George Warner travelled up the Yangtze River to survey the opportunities there. An aggressive work has been carried on there during the years since that time. A worthy medical work has also been maintained and the West China Mission has co-operated with other denominations in conducting West China Christian University.

Space permits only mention of the work of the Interior China Mission of the Southern Baptist Board. Rev. W. W. Lawton and Rev. D. W. Herring had previously made trips into Honan Province, but it was not until Dr. and Mrs. W. Eugene Sallee went to Kaifeng in 1907 to live that there was a permanent station in Kaifeng the

capital of Honan.

As an outgrowth of the North China Mission S.B.C., there is now a vigorous extension work being carried on in Manchuria with Harbin as a center.

Beginning together a hundred years ago under the old Triennial Convention the American boards were one and the same until 1845 when the Southern Baptist Convention was organized. Since then the work has proceeded under separate boards, but the Northern and Southern Boards have cooperated in the division of territory, and in two institutions they have united their forces—the China Baptist Publication Society and the University of Shanghai.

Dealing in the main with the earlier work more attention has been given to the work of the American boards, but there has been no intention of minimizing the Swedish and English Baptist missions. They have had a vital part in their respective sections in the great work of winning men to Christ. All groups can well rejoice together in the fact that Baptists can look back over that has been accomplished over the span of a hundred years. And now there is the added joy and confidence that should encourage both missionaries and Chinese co-workers that the torch is being passed to those who are able to carry on and keep the light shining.

Nestorian Literature of the T'ang Dynasty

F. S. DRAKE

(Continued from page 687 Chinese Recorder, November, 1935)

V. "THE SUTRA ON MYSTERIOUS REST AND JOY" (Chih Hsüan An Lo Ching 志玄安樂區)

ROM the three rugged treatises of the Alopen Literature, we pass again to the smooth sentences of Ching-tsing. "The Sutra on Mysterious Rest and Joy" is the third on the list of thirty-five works ascribed by the "Historical Note" to the hand of Ching-tsing.

Details about this work will be found in Moule's Christians in China before 1500" p. 58 note; and in Saeki's introduction to his

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translation of the text in the Bulletin (No. 9, 1934) of the Catholic University, Peking. From these it appears that the manuscript roll (8" by 10') came from Tunhwang, and is in the possession of Mr. Li Shêng-to (李盛舞) of Tientsin. It is complete except for the first ten lines, where ninety characters are missing from the lower part; some of these have been tentatively supplied by Saeki. Assuming that it is the work by Ching-tsing referred to in the Historical Note, it must date from the latter half of the eighth century. It was recorded in the Tung Fang Wên K'u, No. 71, and was first published, with comments and notes, by Dr. T. Haneda (利用草) in August 1929 in Japan, in the Toyo Gakuho, Reports of the Oriental Society, Vol. XVIII, No. 1. It was first published in China, along with Saeki's English translation in the Bulletin of the Catholic University (精仁大學), Peking, mentioned above (No. 9, 1934).

The text consists of one hundred and eighty-eight columns, and contains about two thousand six hundred and sixty characters.

This treatise is the most Buddhistic in style of any that we have so far discussed. It opens in the style of a Buddhist scripture, such as the "Diamond Scripture" (金剛經), with the Messiah surrounded by an assembly of disciples, listening to His teaching. The theme is the way to obtain "Rest and Joy" (安樂), which here stand for the "Blessedness of the Christian Life." The thought is developed exactly in the manner of the Buddhist scriptures, by a leading disciple, in this case Ch'in-wên Tsêng-chia (岑穩僧伽-'Ch'in-wên' being taken by Saeki to stand for "Simon", and 'tsêng-chia' being the Chinese form of the Sanscrit 'Samgha', the Assembly of Monks, but which also has the meaning of 'Teacher' 師子) rising and putting a question, to which the Messiah replies at length. The contents may be summarised as follows:

- I. (1-9) The Messiah being surrounded by His disciples, Simon Samgha rises and asks how the lost may be saved? The Messiah replies that those who seek the Way of Rest and Joy must get rid of all Activity and all Desire (動 欲), of all Seeking and of all Assertion (東 為).
- II. (10-23) The Messiah then shows by reference to His own example, that consciousness of goodness must be absent; for this leads by a certain process to Activity and Desire, and to all sorrows; whereas Non-Desire (无 欲) and Non-Assertion (无 禽) lead to the "Pure Emptiness" (唐 客) and to Rest and Joy.

He continues to show how on the other hand the principles of Non-Merit (無 億) and Non-Fame (無 間) lead to the Heart of Pity, to the Salvation of all beings, to the Discernment of the Truth, and so to Rest and Joy.

(III) (24-35) The Messiah continues to show that from the right use of the sense in this life the Limitless Blessedness of the Spirit will be achieved. But He declares He cannot demonstrate this, because the "limitless" cannot be named. And so He asserts the

Four Laws (西 法); Non-Desire (无 欲), Non-Assertion (无 為), Non-Merit (无 義), and Non-Demonstration (无 證); by means of which the Highest Excellence and Rest and Joy may be attained.

IV. (36-44) Simon rose and asked how in this "Non-Entity" (无) Joy could be found. The Messiah proceeds to show that only "Non-Entity" (无) can produce "Entity" (有), and that His religion produces Joy and Rest spontaneously, as the forest attracts birds and beasts, and as the sea harbours fishes.

V. (45-52) The Messiah then declares that the teaching of this Scripture is, like the sun, the source of all light to the Saints and Sages, and the foundation of all religion.

VI. (63-60) Simon acknowledges this, but says that being sunk in defilement, we do not know the means by which advance can be made.

The Messiah replies with an illustration of the sick man, who longed to come to the Precious Mountain for healing, but could not climb up, until a relative provided a ladder and steps. The Messiah declares that He is that relative, and His Teaching is the ladder and steps.

VII. (61-83) Continuing, the Messiah outlines in detail the Ten kinds of Contemplation (十種製法) by which progress is achieved: the Contemplation of:—(1) The inevitable decline of the body—human life is like a way-side inn, to be inhabited only for a time. (2) The separation of friends at death. (3) The transience of wealth and rank. (4) The harmful reaction of rapaciousness. (5) The exhaustion caused by the pursuit of wealth. (6) The inner corruption that is engendered by lust. (7) The confusion of the moral sense by fleshly indulgence. (8) The futility of human activities, like the gestures of an actor on the stage. (9) The inefficacy of heterodox teachings. (10) The delusion of the religious life, that is practised only for fame.

VIII. (84-94) The Ten kinds of Contemplation must be followed by the Four kinds of Excellent Law: Non-Desire (无 欲); Non-Assertion (无 為); Non-Merit (无 德); Non-Demonstration (无 證).

IX. (95-104) The Messiah then likens His teaching to the arms and armour of the soldier; the ship of the mariner; and the "soul-restoring incense" of the dead; and declares that all who turn from their pollution, and try to follow His teaching in love and faith will be saved.

X. (104-106) Finally, He bids His disciples preach this doctrine in all the world, and to set it up like a light on a hill; and so dismisses the Assembly.

It is obvious from the above that this writing is cast completely in a Buddhist mould. There is also a Taoist element present in the emphasis upon Non-Activity, Non-Assertion etc., as is also the case with the Nestorian Tablet. Another slight link with the Nestorian Tablet is the reference to the "soul-restoring incense" (反通資書), and possibly too the reference to the "Precious Mountain" (實 山). The Messiah is referred to throughout by the |title "Mi-shih-ho" (彌施旨) as in the rest of the Ching-tsing Literature. God is not mentioned, unless indeed the expression "Good Wisdom" in paragraph sixty refers to Him; but I have taken it as referring to the Messiah.

The Buddhist setting and tone of this treatise will probably not appeal to the Christian disciple. It will no doubt seem to him that Christianity is exchanging its strength for a very doubtful advantage in giving up its historic teaching for such an imaginary scene as this, after the manner of the Buddhists. The Christian believer also will miss the central story of God's Redemptive Work.

Without in the least wishing to gainsay this, it should be pointed out, however, that the treatise is not intended as a full exposition of Christianity, but is dealing only with the one theme—the attainment of Rest and Joy. For that reason it should not be judged alone, but as one of a number of other writings, to which it gives its contribution of truth. Moreover, even in this Buddhist framework, the thought is still not Buddhist; for when the crucial question is put: "How are we to rise from our defilement?" The reply is, not by our own efforts, but by the help of the Messiah Himself.

Moreover, we may find it profitable to reflect upon the quietist attitude adopted by the writer. It is admitted on all sides that the modern interpretation of Christianity errs by a too great emphasis upon activities; it may be that a frank recognition of the value and truth of the other emphasis in Taoism and Buddhism, would help us to correct some of the current misinterpretations of Christianity. For instance, some of the objects for contemplation suggested by the author of this treatise, might well be pondered over by Christian people in the busy world of to-day.

Was the "Sutra on Mysterious Rest and Joy" a translation, or an original work? According to the "Historical Note" we should expect it to be a translation; but its appearance is undoubtedly that of an original work. The only manifest translation that has come down to us from T'ang times is the "Gloria in excelsis Deo."

VI. "THE TA-TS'IN LUMINOUS RELIGION SUTRA ON THE ORIGIN OF ORIGINS"

(Ts-ts'in Ching Chiao Hsüan Yüan Pên Ching) (大秦景教官元本經)

The last Nestorian manuscript of the T'ang Dynasty that has come to light, is the "Sutra on the Origin of Origins." In spite of a slight difference in the title, this is in all probability the work which stands second in the "List of Scriptures" with the name "Hsüan Yüan Chih Pên Ching" (實元至本記), and which according to the "Historical Note" would then be one of the books translated (or written) by Ching-tsing. It probably dates, therefore, from the second half of the eighth century, and belongs to the Ching-tsing Literature. The manuscript, which came from Tun-huang, is the

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property of Mr. Li Shêng-to (李 任) of Tientsin, and has not yet been published. Saeki has commenced, however, to make a translation of it; and his translation of the first ten lines, together with the corresponding part of the Chinese text has already appeared in the Bulletin of the Catholic University Peking No. 9 (1934). This is insufficient to enable one to form an opinion of its character and content so it will be well to postpone further discussion until the whole has been published.

Notes upon this treatise will be found in Moule's "Christians in China before 1500" p. 58 note, and in the Bulletin of the Catholic University referred to above.

June 10, 1935.

In Remembrance

Thomas Barclay

EV. Thomas Barclay, M.A., D.D., the veteran missionary to South Formosa of the English Presbyterian Church, passed away in Tainan on October 5th, 1935, at the age of eighty-six. Dr. Barclay is well-known in Japan, China and the British Isles. In Japan he is known for having led the Japanese army into Tainan city in 1895 after Formosa had been handed over to Japan. This act prevented resistance by the terror-stricken citizens of Tainan and made bloodshed unnecessary. In recognition of his service the Emperor of Japan honored him with the fifth order of the rising sun. In Formosa and South China Dr. Barclay is known for his scholarly work in compiling and editing a supplement to Dr. Carstair's Douglas' dictionary of the Amoy language and for his recent translating of the Old Testament into the same tongue. In the British Isles he is known as a brilliant student and an outstanding missionary. In 1921 he was honored by being elected to the moderatorship of the English Presbyterian Church. Two years ago the writer met him on his return from a week-end in the country, visiting churches. He had travelled third class, had visited two churches, preached two sermons, given two talks to Sunday school children and taken part in a cottage prayer-meeting. He had slept in a Chinese bed and eaten Chinese food. He was eighty-four then. Hugh MacMillan.

Our Book Table

CHINA CHRISTIAN YEAR BOOK, 1934-35. Published by the Christian Literature Society, Shanghai. Edited by Frank Rawlinson, D.D. 458 pp. Silver \$2.00.

To review the China Christian Year Book is always an easy task, for the masterly summing up of the Editor in an "Interpretative Introduction," made with a keen penetration into and appreciation of all the factors in the situation, points out in advance to the reviewer the salient points in the year's history. In the present issue the Editor notes that in spite of the adverse factors so distressingly evident within and around progress is discernable in China. "There is steady growth of knowledge of the country's dangers and needs. The danger to China's political integrity is not minimized . . . Insight into China's economic, industrial, rural, educational, communication and governmental needs is growing in clarity China is comprehending her needs in modern terms and slowly developing her own methods of meeting them . . . China is putting her own house in order. Plagued though her leaders are by the political situation they are not wasting time in futile resentment . . . One especially significant aspect of the present situation is that China now has a Government that is assuming responsibility for national welfare. Inadequacies there are aplenty, but New China is trying to do what Old China just talked about . . . "

With such comment on the general national situation and spirit, the Editor examines the progress of the Christian Movement. He finds that in some respects it is decidedly going forward. "Its basis of support and guidance is now rooted in China." "Agitated discussion of decreased funds from the West is little in evidence." "This year's 'Youth and Religion Movement' will have Chinese at its head interpreting Christianity to Chinese youth". "The trend in Christian circles to enlarged co-operation is definite and ongoing." "The co-operative spirit is fusing Christian effort in China on a wider base then formerly." "Without ignoring the inadequacies in their plans it may truly be said that both the Chinese people and the Christian forces working among them are marked by a new spirit, a daring determination and a long look ahead".

With these guide posts in the introductory interpretation, the reading of the successive articles in the Year Book may be more intelligently done. One notes with interest that one-third of the contributors are Chinese, the chapters from their pens being almost uniformly informing and penetrating. To list the chapters, while it might stimulate the interest of readers, is impossible in a short review. It will be sufficient to examine some of the more significant articles.

One of the most revealing chapters is that devoted to "Present-Day Thought Movements" by Dr. P. C. Hsü. While in in the short space allotted there could not be detailed examination of the philosophic content of the movements he describes, he outlines the general views of the Kuomingtang Party, the "New Life" Movement, Fascism, Communism, the Chinese Youth's Party, and the State Socialists. The place of the emerging Chinese Student Christian Movement is examined. Dr. Hsü manages to be perfectly objective. It would be impossible to discover from his analysis where his own sympathies lie. This is an essential of a Year Book, where factual content is a basic principle. Of this more anon.

The longest and one of the most valuable articles is that by Cora Deng on "Labour Problems". An inexorable marshalling of facts in the situation—an increasing unemployment, as yet unlimited hours of work being extended on the basis of depression, the serious situation in the silk industry, the shorttime worked in the cotton industry, decrease in wage rates to an incredibly low figure, a general insecurity as to employment, the terrible condition of the housing, unhealthy working conditions, resulting occupational diseases, a growing knowledge of industrial accidents revealing a large toll, the curse of child labour showing itself in new phases as the old ones give way to those of new manufacturing enterprises emerging following the tariff, the slavery of the contract labour system, the delay in general enforcement of the Factory Act. limitation of the right of association by some employers despite the permissive law, strikes despite lack of permission to organise, willingness to suffer—we can indeed forgive Miss Deng if her feelings and even her views at times reveal themselves in an otherwise objective statement! If one does not feel in this realm progress will lag still further. Of accidents Miss Deng feelingly says "Social loss from accidents is largely preventable. Though compensation may be paid, what compensation is this for the skill of a worker lost forever, or what comfort for a family deprived of its means of support". "Workers have shown

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themselves ready to face a life and death struggle . . . It is flesh and blood on one side and money and guns on the other!" "Even if a depression did not grip industry it is doubtful whether the conditions with regard to wage cuts could be avoided to any effective degree, since these probleme are the products of a profiteering system of production. Unless this is altered the problems of labour cannot be solved."

In the social realm also there is an interesting article showing that, so far as rickshamen are concerned, there is a growing conscience in China. Information concerning experiments in several cities has been gathered. The most extensive effort so far is in the International Settlement in Shanghai. The author has refrained from any evaluation of the direction which reform has taken. He might well have pointed out that useful though the work of the Pullers' Mutual Aid Association might be proving, the basic administrative question of effective control by the authorities of the conditions of the operation of the business lags unduly, and there is considerable public irritation at the delay.

To the reviewer, who is outside the missionary circle, one of the most thrilling chapters of the book is that by Dr. Edward C. Hume, on "Medicine in China". Missionary groups might have known that the National Health authorities had reached a general cooperative arrangement with many mission hospitals, but this good tidings had not had publicity in the general press, and to the reviewer the story of what has happened, aptly able to be told in this centenary year of the service of western medicine in China, is a cause for congratulations for all concerned. "A new day has dawned", says Dr. Hume. "In all countries today the State is carrying, as it should, an increasing responsibility for the health of its citizens. . . . The Wei Sheng Shu in Nanking has already, in the eight years of its existence, given remarkable evidence of its breadth of view, its capacity for initiating large provincial and national health programs, and its determination to plan for a nation-wide campaign of curative, preventive and investigative medicine. . . . But it is neither able, nor does it wish to, dispense with the chain of mission hospitals, 250 in number, scattered all over the land. It desires their continuance and looks forward to their cordial cooperation. . . . The life of the missionary medical institutions in China will be lengthened and strengthened if they will set themselves to discover all possible ways in which they can cooperate with the Government's health program". In Hunan an experiment has been instituted by the Commissioner of Health who hopes that thereby the ten mission hospitals in ten hsiens will continue to function in the way originally planned and be also willing to serve as hsien health centres", "Such a program", says Dr. Hume, "should be a vivid demonstration of the increased effectiveness of medical service possible through cooperation". Indeed, he goes on, "there is a thrill in the air in medicine in China today. Practitioners are at work in the larger towns, research is holding attention, vaccines and serums of all sorts even for the most exacting requirements are being produced. . . . The Government is eager that every worthy practitioner should be enrolled as part of the fighting force against disease, and that every hospital, dispensary, nursing school, midwife training course, technician school, under mission auspices or otherwise, if doing work of a creditable standard shall be included in the armentarium of medical defense for the land." Dr. Hume has communicated his thrill!

Other chapters provide other thrills! The essentially reasonable and practical story of working toward the creation of a China Bible Society, as told by Dr. Carleton Lacy, is an evidence of concilation, goodwill and common sense: the working-out-on-the-job of useful material in religious education with purpose of character building, and then sharing this material through the Fellowship which now has a membership of more than 700: the analysis by Mr. Strickland, in China under the auspices of the Sino-British Cultural Association, of the possibilities (and difficulties) of the cooperative movement in China and of the steps already taken and in course of being taken to make it a useful reality and more than "one cheap loan per annum": responsibility being assumed by

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ity by the Government in national calamities: a new conscience in connection with leprosy. No one who reads the Year Book will lack a sense of the progression along many lines, of a living pulsating movement toward betterment.

One regrets that one has certain disappointments to record in connection with this Year Book. The desirable objective attitude seems not attained in Mr. E. G. Tewksbury's article on the "China Sunday School Union." He is propagandist for a single approach to the teaching of religious truth, and he almost sneers at other methods. He speaks of a "hectic rush to experiment with various courses and appliances in so-called religious education" (italics reviewer's). He asserts that to systematic study of the Bible alone can be applied the name of Christian (education) and without this emphasis in teaching, the inculcation and nurture of worth-while Christian living cannot be attained. Mr. Tewksbury and nurture of worth-while Christian living cannot be attained. sees fit to complain that it is almost a decade since the Year Book has contained an article from the China Sunday School Union. It would surely have been open to any official of any organization to have requested space in previous issues! Nor would the Editorial Board have denied it. In contrast to the propagandist tone of his article that of Miss Alice Gregg recording the activities of the "National Committee for Religious Education" makes pleasant reading. The reviewer doubts whether the Editor should have admitted Mr. Tewksbury's article.

But the difficulties of obtaining contributions for a Year Book of this type are not to be lost sight of. The contributions are without remuneration, and are the work of very busy men and women. Their prompt presentation upon a due date is almost impossible to attain. In consequence the Editor is to be congratulated that so wide a range is effectively covered. He has only to mention that one chapter was not received and two are not complete: and that the quality of the contributions is on the whole very good. The reviewer regrets that a more adequate article on the position and achievements of Chinese women was not presented. The writer of the article on this subject has a limited experience in China, though she is Chinese, and the style is journalese and contains personal references which are out of place. If this article was suggested to the Editor by his Board, the suggestion is humbly offered that in future the Editor should have the express right, whether articles have been the work of honorary contributors or not, to refuse the publication of any which will not support the general high standard and desirable objectivity of a factual record. Once again the Christian community both in China and abroad, is indebted to the able editor of the Year Book for a very valuable compilation. H. E. M.

DER HELLIGE IN DEN CHINESISCHEN KLASSIKERN. Dr. theol. Gerhard Rosenkranz. J. I. Hinrichs'sche Buchhandlung, Leipzig. RM. 9.80. 188 pages.

This is the ninth volume in a missiological series published in Germany under the supervision of Prof. D.M. Schlunk, Tübingen. Dr. Rosenkranz has here made a valuable contribution to our knowledge and true estimation of the religious element in ancient Chinese systems of thought. It will not be possible within the scope of a short review to give an adequate description of the laborious research work embodied in this book. The presence of the idea of the Holy in classical Chinese writings is of course no new discovery, but in the light of the evidence here brought forth we may perhaps have to revise our evaluation of its religious significance. The author takes the viewpoint that too much has been made of the Confucian state ethics to the disparagement of its religious contents. This, of course, is a bold assertion in the face of all that has been said by widely accepted authorities. The author reaches his conclusions after painstaking examination of selected texts and after careful consideration of the available Continental and English Commentaries.

A comprehensive outline of the Confucian and Taoistic anthropology is given. The Confucian idea of "Sheng" and the Taoistic idea of "Tao" are

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traced in the representative writings of the two schools in order to define the true significance of the terms in their past, present and future application. We are told that, instead of being applied to the old sage-kings exclusively, these terms point beyond themselves and contain a hope and an expectation of a future paradisaic age. This "messianic expectation" is said to be especially prominent in the writings of Tzu Szu. The passage in Chung Yung containing the oft-quoted phrase "孝太人前後行" is taken up, and exception is taken to Dr. Legge's comment on this verse. It will be remembered that Dr. Legge made the following comment: "It is suggested that there may be here a prophecy of the Saviour and that the writer may have been 'under the influence of that spirit, by whose moving the Sibyls formerly prophesied of Christ.' There is nothing in the text to justify such a thought."

Although many will not be able to accept the author's point of view here and there, most will agree that he has shown how the subject should be approached and studied. It will be difficult to reach an unanimous interpretation of these things, for it is a question how far it can be ascertained that such religious notions and such a forward prophetical look were present with the old writers. Yet it ought to be obvious that this is a field of study in which all preachers of Christianity ought to be vitally interested. For if these things be so, they provide the most natural approach to the Chinese mind when the Christian message is presented to those who, in spite of all that has been said to the contrary, are still strongly bound to the past. It is to be regretted, therefore, that the author has not done anything by way of showing how the theme of his book affects mission work. Perhaps he has reserved that subject for special treatment in another book. The results of a study such as this are of such a nature that they ought to be wisely utilized by those who are engaged in the work of spreading Christianity in this land. Sv. H.

THE FOREIGN MISSIONARY ENTERPRISE AND ITS SINCERE CRITICS. A Discussion of the Theoretical and Practical Objections to Missions with Suggestions of the Grounds of Faith in the Work which Persists in Spite of Objections. By Cleland B. MaAfee. Fleming H. Revell Company, New York, 1985. U.S. Currency, \$1.50.

This is one of three studies on the present crisis in missions by Dr. McAfee, one of the senior secretaries of the Board of Missions of the Presbyterian Church, U.S.A. Dr. McAfee should know something about foreign mission work, as he has been officially associated with it for over forty years.

The mechanical arrangement of the contents of the book is rather new and certainly refreshing. Nearly fifty criticisms or objections to missions are grouped under five main headings:—Criticisms regarding the Philosophy of the Work; Criticisms regarding Missionary Personnel; Criticisms regarding conditions in Home Lands; Criticisms regarding Field Reports; and Criticisms regarding Results. There is an introductory chapter on "The Missionary Enterprise as a Subject of Criticism" and a concluding one on, "And Therefore, What?"

Each criticism is numbered. The more distinctive features of the mechanical side of the book is the printing of the paragraphs alternately in two different sizes of type, and the ample space between the paragraphs. This makes a rather pleasing arrangement. Reference readings are scattered throughout the book at the proper places in the chapters. For missionaries this book will be of great interest, because it is all about themselves and their work.

We note one or two negative items. The author tells us: "Money given to missions is seldom put into housing for missionaries; almost all of it is used for other specially designated purposes." (p. 76). Where does the money for missionary houses come from, then? Are they not all built through "money given to missions"? Another question arises from p. 74, where we read: "The majority of missionaries in the field represent those positions in

American religious life which are the aggressive (progressive) ones . . ." Is it actually true that a majority of missionaries are of the progressive type? One could wish it so!

The author exhibits a very fine spirit himself: humble, kindly, appreciative, fraternal. He tries to be fair, and is broadminded and sympathetic. He is always ready to condemn unchristian attitudes and actions and too-western ideas, attitudes or practices when these are not required by a true Christian position. He frankly criticizes Christians when it seems called for. To choose a few statements from the book:

"Christians certainly dispute more about their faith than is seemly or necessary. In so far as they carry disputes to their mission fields they weaken their message. It is true that the shame of these differences is greater in a faith whose central duty is love to God and to one's neighbor. Let there be no defense against this inexcusable folly of Christians!"

Again: "The problem which the missionaries in New Guinea had to meet was how to save the Papuan race from being wiped out by the influences which came upon them wholesale from the West." This is partly in answer to the criticism: "Believers in other faiths take themselves and their religion seriously; it is improper to disregard this fact by introducing another faith."

The book gives good suggestions concerning missionary addresses at home and letters from the field. It will be useful for study groups in churches at home, or for study groups or conferences on the field. It is an excellent book for missionaries home on furlough as a source for materials. A wide range of missionaries will greatly enjoy the book; in fact, the great majority of Christian missionaries and administrators will agree that this book gives a fair, generous and sensible statement of the case. C.F.J.

JOURNAL OF THE WEST CHINA BORDER RESEARCH SOCIETY. Edited by L. G. Kilborn. Printed by United Church of Canada Mission Press, Chengtu, Sze., China. Price (to non-members) \$5.00, Szechwan Currency. 317 pages.

The West China Border is one of the sections of the world little known to the average reader. In fact, research workers themselves have just begun to "scratch the surface" in their investigations of its various lines of promising interest. These interests include all phases of border life and conditions. In the five previous editions of the Journal have appeared articles in the fields of ethnology, anthropology, medicine, botany, religion and sociology. The present volume is a good cross-section of the present activities of the Border Research Society. This issue contains two presidential addresses, both of which help us to understand the purposes and progress of the Society. The former, by W. R. Morse, pictures the true spirit of the pioneer. The other, by S. H. Liljestrand, gives a most illuminating "Resume of Border Research and Researchers."

Prominent among those who have pioneered in this field is the present Honorary President of the Society, J. Huston Edgar, F.R.G.S., who has been associated with most of the expeditions going into the West China hinterland. Mr. Edgar has a dozen articles in the present volume, on subjects ranging from "Pigmies on the Salwin" to "A Suspected Manicheistic Stratum in Lamaism." Among other contributors to this volume are Rev. T. Torrance, who treats of "The Basic Spiritual Conceptions of the Religion of the Ch'iang" and other topics; D. C. Graham, who furnishes a fully illustrated article on "A Preliminary Report of the Hanchow Excavation" as well as articles on the collections in the West China Union University Museum; and Mr. S. C. Yang who provided an article rich in historical material in connection with the "Rewolution in Szechwan in 1911-1912."

It is of interest to find that the Society has been closely related to the West China Union University, the faculty members of which have done special research work. Thus many fine collections have been placed in the University Museum. The Society has also been generously assisted by grants from the Harvard-

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Yenching Committee of the University. This, among other things, has made possible the inclusion in this volume of many plates and wood cuts of interest.

As one turns the leaves of this 300 page Journal he is impressed with the great amount of scientific investigation these busy missionaries and other friends have been able to carry on in this little-known corner of the world.

A new and helpful feature of this volume is a section of Book Reviews, treating of books related to this particular field. F. R. Millican.

INDUSTRIAL HEALTH IN SHANGHAI, CHINA. Chinese Medical Association. 14
Tszepang Road, Shanghai, China. In China Mex. 50 cents; abroad, U.S.
\$0.25 or one Shilling.

There is, of course, some difficulty in getting into Chinese industrial concerns with a view to studying conditions therein and their effect upon the health of workers. But through a friendly approach and the assurance that such a visit would not be official the managements of six printing works in Shanghai agreed to such a study of their works. They included a total of 379 employees of whom fifty percent underwent a medical and physical examination. This had to be conducted with more expeditiousness that would have been the case had not the investigators been obliged to guard against disturbing overmuch the working arrangements. Even so the results are of great value especially since the conditions in these six smaller printing works are duplicated to a very large extent in other types of work concerns. Overcrowded conditions were the rule, only one concern having tried any special ventilation. The labor force changes rapidly. The work period is from ten to fifteen hours a day. contract system of securing young children is in operation here as elsewhere. Less than a third of the workers were found to be free from gross defects and disease. Two particular causes of industrial disease were noted—bronze dust and lead poisoning. "Employees spend their whole existence, eating, sleeping and working in dirty, ill-ventilated, dark confined rooms, eating and drinking out of the same utensils and expectorating freely and repeatedly on the same dirty floor." We are glad that the light of the scientific investigator has been thrown upon these conditions. We are especially glad to note that the Henry Lester Institute of Medical Research took a leading part in this investigation. Such conditions should be persistently studied until ways are found of changing them. This type of research will help much towards that end. F.R.

THE TRIUMPH OF JOHN AND BEITY STAM. Mrs. Howard Taylor. China Inland Mission. 2/6d net.

Such a book as this is uniquely the Christian secret. Its material is tragedy. Two young lives, rich in promise, newly initiated into the wonder of parenthood, consecrated after years of eager preparation to the service of their Lord in China, meet death at the hands of the Communists after a night which is mercifully shrouded in darkness. Yet the material is transformed from tragely to triumph; and not by any straining of the narrator but by the sheer facts of John and Betty's own lives, their profound faith, the bearing of their nearest and dearest in the dark hour, and "the deep springs of faith and love opened in countless hearts" through their suffering.

"Little, alas, thought they

Who tore the fair breasts of Thy friends.

Their fury but made way

For Thee, and served them in Thy glorious ends."

The sincerest tribute one can pay the biographer is that she has given us insight into the early days of John and Betty Stam, their home delights, their college days, their ardent hopes, without any trace of the poignancy and wistful yearning which shadows such an "In Memoriam" as that of Tennyson. It is the facts themselves which make that possible. The Stams had dedicated themselves

utterly to the will of God. Fully aware of the dangers of their situation, they had steeped their minds in a poem which Mrs. Stam's father had once quoted to them:

Afraid? Of What?

A flash, a crash, a pierced heart;
Darkness, light, O Heaven's art;
A wound of His a counterpart!
Afraid—of that?

Afraid? Of What?

To do by weath what life could not—
Baptize with blood a stony plot,
Till souls shall blossom from the spot?

Afraid—of that?

Mrs. Howard Taylor has surely written this book as John and Betty Stam themselves would wish it written. H.G.N.

New Life for Kiangsi. C. W. H. Young. China Publishing Company. 160 Avenue Edward VII, Shanghai.

The construction of this volume is somewhat jumpy. That is due to the fact that a considerable part of it has already appeared in the form of journalistic articles. The author visited the sections of Kiangsi of which he writes. This gave him a useful insight into what the Government is trying to do to rehabilitate those sections formerly overrun by the "Chinese Soviets." This is the subject matter of the fourteen chapters in the first section. The second section examines and estimates the values and vices of the "Chinese Soviets." Where good words are justifiable the author uses them. He exposes the ruthlessness of the Chinese Soviets and found that the general opinion obtained that their principles do not fit Chinese life. This section has twelve chapters. The third section is in part a biographical treatment of General Chiang Kai-shek and Madame Chiang Kai-shek who writes the Foreword. It has five chapters. Section four gives certain documents on various matters, the New Life Movement, the fight with the "reds" and China via-a-vis Japan.

There are many fine illustrations of China's changing life and scenery. So far as we personally know the situations treated in this book the treatment is fair. More such information on what China is trying to do to rebuild her life is needed. Though this volume—196 pages—is not very satisfactory from a literary viewpoint it gives insight into several of China's many and mountainous problems. An index would have increased its usefulness. F.R.

BROKEN JOURNEY. Louisa Wilson. Harper and Brothers. New York and London. U.S. currency \$2.00.

Marcia's—the heroine's name—journey through life is broken at the point where in Shanghai she has to leave an awakening romance and go east to carry on a somewhat checkered educational career. But her journey up to that point is vivid—almost breath-taking at times. Born in an inland town in China and with a missionary widower for many years her sole confidant, so far as she had any outside her old ahma, she wends her way according to rules built up mainly by herself. Only one who has gone Chinese actually, as Marcia did, could write so revealingly of Chinese thinkings and frankness in dealing with life as she has. Her father, a gentle, lovable and dreamy soul, had a missionary friend who married a Chinese woman. The son of this union—Arthur—had the heart and mind of an Eurasian with an intolerant white soul. He bitterly resented his fate but believed in his high destiny as a connoisseur in Chinese art. So violent is he in his opinions and so brusque in his criticisms—freely bestowed upon Marcia—that he seems slightly overdrawn. But perhaps not.

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One often wonders what a young person of mixed blood really thinks and feels. Probably Marcia—the story is veiled autobiography!—who knew the Chinese side was better able than most people to look into the mind of one who despised his mother's race, though he loved his mother, and hated to feel that he was not fully white. His love-making is as violent and erratic as his pungent criticisms and bitter resentments. His love for Marcia wavered more than her's for him. But it had to end. Marcia's studies in a Chinese school and her flaunting of the rules of a school in Shanghai made it necessary for her to go elsewhere. Incidentally by flaunting the school rules she meets another intriguing character. Not only does this book make one feel the vivid rushings of its heroine's life it also gives insight into the real Chinese character. It is a story born of the fusing of two civilizations. Marcia seems to be on the road to win out. One is not so sure what may happen finally to Arthur. F.R.

DICTIONARY OF RELIGIOUS NAMES AND TERMS. Lutheran Board of Publication.

Hankow. First and tentative edition.

For many years teachers of religion in China have felt the need of some uniform system by which to represent the numerous proper names that occur in all types of Christian literature. Many authors have adopted systems for their own personal use, others have merely transliterated names according to the dialect with which they are familiar. The result has been a great deal of confusion and uncertainty as to the identity of historic characters and places, to say nothing of dogmas, sects or institutions. Medical and other associations have long ago standardized their vocabularies, but nothing has been done in the field of religious instruction. Now, however, the Lutheran Board of Publication has ventured to supply the need by issuing a list of names that they hope will be accepted as a standard. The work has been done by a Committee on Theological Terms in consultation with a Committee on Theological Literature. This book is presented as a tentative edition only, which signifies the openness of mind on the part of the Committees and indicates a desire for support and co-operation on the part of all who are interested in religious teaching. The volume is not strictly a Dictionary as it provides no explanations, but it is a Glossary of terms and names with their Chinese equivalents. The list includes names of persons and places, theological terms, sects, institutions, and the better known nomenclature of the ethnic religions.

The Lutheran Board of Publication has rendered a service in the production of this book, and it is to be hoped that it will form the nucleus of a more comprehensive work that in future may be used as a standard glossary for all Chinese readers. C.W.A.

JAPAN IN CRISIS. H. Vere Redman. George Allen and Unwin Ltd., Museum Street, London. 6/- net.

This collection of "Saturday" letters was written by a British journalist resident in Tokyo. It ends by suggesting that the British should agree to say to the Japanese:—"Please be a great nation; have as many battleships as you like, (elsewhere it is suggested that parity with the United States not Great Britain is sought) constitute a hegemony in the Far East", a suggestion that would probably satisfy the Japanese. Yet before he arrives at this which will be to some a biased conclusion, he gives much unbiased insight into Japanese life, ideals and characteristics. Here and there when comparing Japan's actions with those of other peoples there is a faint touch of sauve cynicism. He does not hesitate to come to conclusions against popular slogans in Japan. For instance, he does not think Manchuria will solve Japan's population problem. This he thinks is in process of solving itself. With its claim to a family heir recognized the family code induces no particular repugnance against birthcontrol. The crisis years concerned are those between 1931-35. During these years the Japanese have shown themselves "united, strong and unskilful"; un-

skilful, that is, in diplomacy. It is suggested that had Japan spoken at Geneva more in terms of her determination to do as she pleased in Manchuria just because she was able to, the western powers might have listened more readily. Like other books on Japan this one gives the impression of the Japanese being impelled by a dynamic collective idealism which makes possible there many things which would be impossible elsewhere and which is the basis of Japan's essential unity. There is interesting discussion of Shintoism in its relation to religion and of the views of the man in the street. Mr. Redman seems to feel, too, that the Japanese are going to be able to live adequately, from their viewpoint, on what are comparatively low salary scales. While at times ideas seemed almost to be analyzed out of existence we found this an interesting and informing book. The writer is not only careful in presenting his material but he has carefully noted what he takes to be the real Japan.

Correspondence

The League of Nations

To the Editor

The Chinese Recorder

DEAR SIR:-I cannot help thinking that one remark in your editorial in the October, 1935, issue is uncon-sciously quite unfair to the League of Nations. You say (on p. 579) "The League's chief difficulty . . . is, of course, that it cannot prevent a war -bad as it may be in itself-which is relatively a minor one without starting a bigger war." It is, always, conceivably possible that the result of trying to stop a small war might perhaps result in causing a bigger con-flagration. In some eases and countries a police attempt to suppress a small disturbance may and does cause a bigger disturbance—that is, (apart from cases of external interference) when the police, or the law they try to enforce, do not command general public approval. But it is not a generally valid statement to say that the police by trying to suppress a small disturbance only creates bigger one. No more is it so with the League of Nations. I have not an account of the League's work by me, but I am pretty sure reference to it would show that the League has already stopped or prevented several small wars without thereby causing bigger ones. Admittedly the present case is one of unusual difficulty. But the issue depends on how many states loyally stand by international law. In each country there is a party of isolation and a party of cooperation, and all depends on increasing the latter

and diminishing the former all over the world. The League is now meeting difficulty, and it is tragic when misconceptions are unwittingly spread by staunch friends of peace. One is appalled by the ignorance of the League shown by well-educated and usually well-informed people—here is one of its greatest difficulties. Very likely some one else will have drawn attention to this remark of yours before I do so, but I write in case no one has done so.

Yours truly.

G. F. S. GRAY.

Central Theological School, Nanking

Historical Mission Material

To the Editor,

The Chinese Recorder.

DEAR SIR:-The Research Library of the National Christian Council, housed on the Ground Floor of the Missions Building, is making an earnest attempt to secure complete files of the reports of societies and missions working in China, histories of churches and missions, and biographical material relating to Chinese Christian leaders and missionaries. There has been a generous response from the societies abroad and from mission secretaries in China. There are still many gaps in printed mission minutes and in the earlier reports of societies. If there are readers of the Recorder who have been zealous preservers of such material who would be willing to make their

materials available to this central repository, they are asked to communicate with the undersigned. Many of our older missionaries on retiring from active service have left us very valuable historical material.

Very truly yours,

C. L. BOYNTON

Missions Building, Shanghai.

The Present Situation

A STUDY IN "REVIVALS" IN CHINA

Revival meetings () as we know, are at present a vogue in the Chinese Church. The revivalist does not necessarily need to be a man of high moral and spiritual tone, but he must be able to make a stir, give vigorous addresses, and interest his hearers if not in what he says, at least in his dramatic gestures. Spectacular interludes such as breaking out into song, falling down on one's knees in prayer or bursting into tears, enhance the value of the meetings, and greatly impress the Chinese.

THE REVIVALIST

We have just passed through such an experience here in Changpu, Fukien. The missioner is a young man of the surname Lin (*), a convert of Dr. Song, and son of a deceased Chinese pastor. By his own account he went far astray, but was converted two years ago. He is eccentric, uncouth, ill-mannered, and quick-tempered. His platform style is not attractive, and at times positively unlovely. I can never forget the occasion on which he cursed a retreating congregation, because they failed to come forward and confess their sins. His contacts with men, which are few as he leaves and hastens to his room as soon as each meeting is over, impress one as being strangely unlike the behavior of the Master. No one here, not even the pastor himself, has been able to have a heart-to-heart talk with him. He says he has no time to talk with man as all his time is spent talking with God. Spurgeon once refused to see a friend on a Saturday night. The friend sent in a message to say that a servant of the Lord wished to see him on urgent business. Spurgeon replied that he was so busy with the Master, that he had no time for the servant! At other times, however, this great big-souled preacher of the Everlasting Gospel had lots of time, even as the Master had for genial and joyful intercourse with his fellowmen. Lin, on the contrary, seemed to shun and avoid human beings all the time.

One could not help observing, however, that he possesses a type of crude genius, and marvellous physical vitality. He gave addresses that lasted sometimes for three hours, yet after three of these in a day his resources of vitality were not exhausted. He is a rough piece of jade, as Mencius would tell us, who might yet be shaped into an instrument of great beauty and usefulness.

HIS MESSAGE

His preaching is of the stern John the Baptist type. General Smuts in his rectorial address to the students of St. Andrew's University, Scotland, said, "The world is good"; "I remain at heart an optimist." Lin's message in a nutshell might be given in these words, "The world is bad"; "I am at heart a pessimist." Almost everything is bad, and the Lord may return in 1936, to hustle His people cut of this evil world, which has already well-nigh been taken over by the Devil. His attacks on pastor and office-bearers were so bitter, that the pastor, after making a public statement of his reasons for doing so, withdrew from the meetings. It was pathetic to hear the manner in which he consigned all sorts and conditions of men to the region of death. Mr. Cheyne of Dundee, well-known as a Saint and preacher in his day, was walking one day with his friend Andrew Bonar, when he turned to him and asked him what text he had preached from on the previous Sabbath. "The wicked shall be turned into hell",

said Bonar. On hearing this awful text, he said, "Where you able to preach it with tenderness?" One listened in vain for this note of tenderness in the teaching and preaching of Lin. In the forenoons he expounded the book of Revelation, and incidentally discovered from the fact that the angels stood at the four corners of the earth, that the world is square and not round; that the mark of the redeemed on their foreheads is there and will actually appear on the judgment day; while the four living creatures represent Matthew, Mark, Luke and John! Could anything be more pitiful at this time of day in the way of scriptural exegesis!

RESULTS

What have been the results of this mission? With some women and crazy girls he carried all before him. Few men were influenced and some were pained and perplexed. At one or two smaller churches which he visited before coming here the uneducated and rustic folk seemed to listen eagerly to his husky and unmusical voice, and to gaze entranced at his gestures and grimaces, as they would at a pupper show. Not having the background to understand the significance of his message, they seemingly got no harm, and perhaps some good. In larger churches he is apt to be a dangerous and divisive influence.

On one afternoon he had a healing mission which blind, lepers, and some seriously ill attended. Confession was an essential condition of cure. The motly crowd were willing publicly to confess any sin he liked to name, if there was any hope of a cure. The ceremony consisted of anointing with oil, amidst wild gesticulation and importunate prayer. But the results were nil. I have not heard of a single case of cure.

CONCLUSION

To us missionaries phenomena such as these are not altogether aurprising. Campbell Moody in his books (well known in Britain) "The Heathen Heart" and "The Mind of the Early Convert", shows how the Church in China to-day is like the Church of New Testament times. Can we wonder, therefore, if after less than one hundred years of Christian faith and experience, among a people who have been steeped for centuries in paganism and superstition, if weird phenomena and weird personalities continue to appear for rany a day to come? Such experiences, however, provoke reflection on the part of the missionary. Surely it opens up a wide field of service for the ministerial missionary in coming days. One of the greatest needs that it reveals is the need of sound Scriptural exegesis along modern lines, and continued demonstration by the foreign missionary of the manner in which the riches of divine revelation can be utilized in the application of the Gospel, through preaching and teaching, to the conditions and needs of modern life. Hope Moncrieff.

TEACHING RELIGION TO STUDENTS

I have now taught in the School of Commerce, University of Shanghai, for several terms. I found joy in teaching them, though the subject-matter did not appeal to them at first. After I told them my intention, they began to take interest in it. "I came to teach you not this book of philosophy, but to teach you how to think and to find a better way of life". I told them not to worry about grades and examinations. They did not have to memorize what I taught them. But they must think for themselves.

I did not use an expensive English text-book. I told them I did not care whether we used a big text-book or not. What I did care for was that every one of us used our brains. We must think, or else we waste our time.

I also encouraged my students to talk, and even though some of them talked too much I did not call them down. I realize that by informal conversation we get the spirit of fellowship and do away with the rigid formality of a class-room.

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The students found my class very interesting and I found that teaching in such a fashion is to enjoy myself. I sometimes invited them to my home or my office. I planned a tea-party for them sometimes and also asked my wife to join me. The result is rewarding. Some of them have already become my personal friends. I gave them some of my own books, and they read them with keen interest.

Here I think we have found a secret of teaching religion to students. Let us forget about grades and examinations. Let us even forget books. Let us talk about life and the real issues of life. Let us share with each other our inner life.

The most important thing for a teacher to remember is this; he is sent by God to win those young students for Christ. The teacher must pray hard before he goes to his class. He must live out what he teaches, or else it is futile to teach religion or philosophy. We have a splendid chance in Christian schools now. We can now teach with more freedom, for we are not supposed to teach formal religion. We can now teach the students the true way of life. Will we take advantage of this splendid chance? Z. K. Zia.

CONCENTRATION OF CHRISTIAN MIDDLE SCHOOLS IN CHINA

Out of 225 Christian middle schools reported by Secretary Cressy on the 1935 bulletin of the China Christian Educational Association there are 111 located in 14 cities, each having more than three such schools. The other 114 Christian middle schools are in 112 cities, practically one in each place. Three provinces, Yunnan, Kweichow and Kansu apparently have no such schools.

The greatest concentration of mission educational work appears to be in nine cities; but it is a significant fact that the average attendance at all the Christian middle schools in these places considerably exceeds the average of all the schools reported all over China. The multiplication of schools in these few places cannot be assumed to be because of unnecessary dividing of a limited educational constitutency. In all these nine cities there are a few Christian middle schools numbering less than a hundred students or failing to report their attendance. Omitting such we have the following figures:

Hangchow	has	4	Christian	middle	schools,	averaging	282	students
Amoy	"	2	,,	,,	**	"	299	**
Foochow	**	8	,,	,,	,,	,,	294	
Peiping	, ,,	9	,,,	,,	,,		477	,,
Han Cities	,,,	10	,,	,,	,,	,,	207	"
Nanking	,,	5	"	,,	,,	,,	517	,,
Shanghai	***	13	,,	***	**	"	292	
Soochow	. 99	9	,,,	,,	"	"	201	,,
Canton	99	10	,,	**	,,	,,,	390	"

Whatever we may say as to the right distribution of Christian middle schools from the missionary standpoint, it is evident that, speaking realistically, the schools are where there is a demand for them. It is unthinkable that most of these schools are so heavily subsidized that they can attract students without regard to student payments. Evidently enough parents in these places are willing to pay a considerable part of the cost of their children's education to justify these schools.

Missionary policy in respect to the maintenance of Christian middle schools must, in these days of financial difficulty, be realistic in its attitude. Much as we might like to have a more general distribution of such schools, is it not wise to maintain them in places where the Chinese constituency will be likely to take an increasing share in the cost of supporting them, trusting that from these centers the students will go out and develop the educational demand elsewhere?

The average size of the Christian middle schools in Nanking and Peiping is a surprise, and suggests that in the very centers of government promoted education the Christian schools have a proportionately higher patronage than elsewhere.

One would like to be able to study comparatively the net cost per student in the Christian middle schools in some of these large centers of Christian education, as compared with the cost in the smaller centers. How far is it wise to maintain Christian middle schools in small cities at a higher cost per capita than in the larger educational centers?

Further, the problem of competition between other privately-established non-Christian middle schools and those under the missions, as well as with the government-established middle schools, is a large factor in the question of the future of any mission school. At present there seems to be little data available for any scientific study of net costs per student, as related to efficiency, in comparison between the Christian middle schools and the private non-Christian schools and those established by the government. Geo. H. Himman.

THE NEW YEAR IN WEST CHINA UNION UNIVERSITY

The past academic year closed in June with Commencement exercises which were unique in the history of our university, being graced by the presence of Generalissimo and Madame Chiang Kai-shek. This was the first time that they had visited our university, having been in the province only a few weeks. Their presence and work in Szechwan have already greatly strengthened it and we can see signs of a new unity among the people. From a province oppressed by ambitious and selfish warlords he is transforming it into a united whole where the condition of the common people is receiving some attention. For this purpose a large conference of magistrates, educationalists and military leaders was called at Mount Omei during the month of September. Reports tell us that it was very successful.

The new spirit of loyalty to Chinese ideals and devotion to the welfare of the people as seen in the New Life Movement and other enterprises is making itself felt among our students. They seem eager to carry out government orders and thus lend their support to the new program. This term has seen the institution of the ceremony of flag-raising every Monday morning followed by a student assembly where lectures are given on various phases of life in China. There is an alertness and attention on the part of the students when government suggestions and orders are communicated to them which we have not seen before and which we believe carries with it a sense of their identity and responsibility as Chinese citizns.

Our enrolment this year will, when complete, be probably three hundred and forty which is about forty less than one year ago. Our Chinese teachers give various explanations for this decrease. According to some it is due to our high fees. The government university charges very low fees while ours tend to increase. Owing to the movements of the communists in the province and the destruction which they have caused during the past two years many of the people in the country have lost their property and cannot afford to send their sons and daughters to college. Again government education, owing to the presence of the Government in Chengtu and due to the effort for a general advance all along the line, has received new impetus and support. A new president has been appointed to the government university and that institution has been made in every way more attractive to students through better teachers and better control. However, we feel that we are receiving our share of students and are quite pleased with the advancement in the government institution. Again, this year several students have come from cities in East China to enrol in our faculty of Dentistry.

We have again received the grant to the budget from the National Bureau of Education. The inspector from the bureau made a very thorough investiga-

tion of our work in June and suggestions from the bureau based on his report have been received. On the whole it is very favorable. They commend us for having succeeded in laying a good foundation, especially in the college of Medicine and Dentistry. They recommend that the colleges of Arts and Science be reorganized into less departments though they do not suggest any decrease in the number of courses. A reorganization is being made in harmony with this order and henceforth each of these colleges will have four departments. They also suggest that the salaries of teachers are too low but owing to our limited budget we probably cannot make any improvement there this year.

Plans are being made to begin work on the new university hospital. Though the money has not been received, it is believed that substantial sums for this purpose will be obtained during the present academic year. This will be a great improvement to our work since at present clinical teaching is scattered

among three hospitals in the city.

Our work has still its place in Szechwan. It may be a different place from what it held in pioneer years and we need to adjust to new conditions. Our great contribution will be made in the fellowship which we seek to maintain between members of the staff and between the staff and the students. And also in the atmosphere of service and devotion for which we stand. China never had greater need than she has to-day for the product of Christian institutions of higher learning. And in all our relations with the Government and its institutions we feel that the attitude is not one of rivalry but one of cooperation in common task. E. W. Sparling.

HISTORIC CHURCH DEDICATES NEW CHAPEL

Of interest and significance not only in Siam but in China as well, was the recent dedication of the new chapel of the Chinese Baptist Church in Bangkok. This first Protestant church in Siam is also the oldest Baptist Chinese Church in the world, and the mother of churches in China, for from it missionaries and lay Christians carried the Gospel to Hongkong, Canton, Swatow and Ningpo. Celebrating the 102nd anniversary of the baptism of the first converts, this historic church began a new period of its life as it moved into its beautiful new building to begin an enlarged ministry to the Chinese of Bangkok.

For a hundred years it has carried on in the face of numerous adversities. Its quarters consisted of a few small shops on a narrow noisy business street. Forty years ago all resident missionaries were withdrawn and the church was left to struggle against great odds with only the encouragement of occasional brief visits from Swatow missionaries and a little financial help. But the church had unquenchable life within it which has persisted through all the years, and now it is verifying the gracious promise, "They shall bring forth fruit in old age."

Five years ago Dr. and Mrs. A. F. Groesbeck of the Swatow Mission of the American Baptist Foreign Mission Society, after having given more than thirty years of service in South China, returned from furlough with commission from the Board to take up residence in Siam in order to put the church on its feet and lead it in a building program. Within a month of the time they were due to retire, they had the satisfaction of inducting a revitalized church, filled with new vision and courage, into its future home. This splendid achievement, in discharge of their commission, is a fitting culmination to their nearly forty years of service to the Chinese.

The building itself, strategically located on one of Bangkok's new thoroughfares, in a thickly populated Chinese district, is fitted to serve the large numbers of young people who already are crowding its doors. The church conducts a kindergarten, Chinese and Siamese day schools, and a large night-school where several Chinese dialects as well as Siamese are taught. A reading-room and a free clinic are also provided; other social service activities will be added as the church learns to use its new facilities. The first story of the reenforced concrete structure includes class rooms, social hall, committee rooms, etc. The worship hall is on the second floor, and its seating capacity of 500 makes it the largest public auditorium in Bangkok. Additional buildings afford space for dispensary, reading-room and workers' living quarters. The total cost of the land, buildings and equipment was something over \$66,000 silver, of which the A.B.F.M.S. gave \$60,000 silver while the balance was subscribed locally. Beautiful and spacious, the building is a credit to the Christian Movement in Siam.

The church was opened for worship by the Hon. J. M. Beker, American Minister to Siam, whose congratulatory remarks sounded a high spiritual note. At the dedication exercises on Sunday, Sept. 15, 1935 representatives of many groups and interests took part. The sermon was preached by Rev. K. G. Hobart of Swatow, who brought greetings from the Ling Tong Baptist Convention, the A.B.F.M.S. and the South China Baptist Mission. Rev. Ki Kang, pastor of the church, led his people in a responsive ritual and offered the dedicatory prayer. Twenty-four young people were baptized by Dr. Groesbeck in the afternoon, following which the Holy Communion was observed, using the Siamese, Chinese and English languages, and with assistants and communicants representing many diverse racial and denominational groups. It was a splendid and stirring expression of essential Christian unity in a highly cosmopolitan city; it was also the practical realization of the goal enshrined in the new name of the building,—Sim Liang Chapel, which may be freely translated, "Fellowship of Hearts." As his Excellency the Minister said, "In this name are expressed the ideals and aspirations of the American missionary service and of the Christian Chinese who worship here." K. G. Hobart.

AN AGGRESSIVE PROGRAM OF RURAL EVANGELISM

The missionary world is becoming increasingly "rural conscious." The Jerusalem Conference helped and national movements added their impulse.

For more than thirty years a group of country workers have been holding on Kuliang, Fukien, informal piazza conferences in the summer to discuss and pray over rural problems. Each year pertinent topics are presented and discussed; topics such as New Literature, Preparation of Workers, Native Evangelistic Movements, The Church and Village Youth, Country Schools and Local Cooperation and Support. Scores and hundreds of missionaries have carried from these piazza conferences new inspiration and ideas into their fields.

At such a conference in August, 1935, Dr. and Mrs. C.M.L. Sites presented to us their plan which years of evargelistic effort in the large Kutien county, Fukien, have evolved. It was felt that this plan actually in operation held worthwhile suggestions for a larger public.

A PROGRAM OF RURAL EVANGELISM

Object:—The winning of a whole village to the Christian way of life.

Field:—Kutien county in Fukien has some thirty pastor-preachers. Some parishes comprise ten or more villages and some have been occupied from twenty to forty years. These village clans include from 100 to 400 families usually of the same surname. Clan ties are strong as are communal interests, economic, social, cultural and religious. Stanley Jones says, "The Church can never be spiritualized apart from its task." Its task here is to Christianize the community and evangelize neighboring communities.

Technique:—Here is a brief outline of a plan found fruitful after years of practical experience.

A. Preparation in general.

 A year's schedule of cooperative meetings throughout the entire district, of one or two weeks in each place.

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- Schedule and objectives in each parish. (1) Training of lay members.
 Evangelism of outsiders. (3) Map of country and division of parishes.
- B. Local preparation.
 - Map of village showing each house and name of head.
 Survey of all families, giving names of all persons by families.
 Prayer groups organized in advance.
 Personal work groups for specific persons especially relatives or non-Christians in their homes.
- C. The daily program.
 - 8.30-9 Prayer together—preachers, Bible women, missionaries, church members and teachers.
 - 9-9.30 Definite Bible study; all workers.
 - 9.30 Women go out to work in homes among women.
 - 9.30 Men meet for brief workers' training then go out for visitation in village, making contacts.
 - 1.30 Men's and women's committees confer on "entire families."
 - 2 Women's meeting.
 - 7 Public meeting for all.

Suggested evening program.

- Singing gospel hymns. 2. Selling gospel portions and emphasizing of Bible message. 3. Presentation of gospel message, emphasizing:—(a) God our Father! (b) Jesus the Son our Saviour; (c) That we have sinned:—(d) Jesus died to save us:—(e) Jesus rose from the dead. (Make plain basic facts of life and work of Christ)
- 4. Drawing in the Net. 1. Recognition of our personal lack. 2. Willingness to receive from Christ. 3. Testimony of Christians. 4. Learning to ask in simple prayer and to believe we are received. 5. Willingness to testify. 6. Acknowledging Christ as Lord. 7. Enroll as a church learner.
- Training and developing new believers. 1. Christianize the home life—Grace at meals, family prayers, Bible-reading habit. 2. Classes for training and witnessing. 3. Young Men's "Clean Christian Clubs." 4. Reading courses and lay workers' conferences. 5. Helping pastor in evangelistic work. 6. Teaching in Sunday school.

The cordial response of the local Chinese Christian workers, their eagerness to seek the help of missionaries and their band of workers has been a marked and gratifying phase of the work. In this day when missionaries are being released from office and clerical duties this door for vital service to the church and the village is invitingly opened.

THE MOHAMMEDANS OF TSINAN

I always feel among friends when I visit the Moslems. In this part of China at any rate, from the "ahungs" (teachers), theological students and school-boys in the mosques, to the grey-beards sitting around the gates, they always welcome one as a kind of first-cousin—as one who, in the midst of an idolatrous population, believes in the same God as themselves; and often they put one quite out of one's depth in reciting genealogies from the Old Testament.

"I have long intended to make as accurate a survey as possible of the Mohammedans in the city of Tsinan, the capital of Shantung but have not had the time to do so. Now at the close of term, however, I have gathered some information from visits to the two principal mosques. There are many blanks to be filled up as occasion offers; but I hope the information here set down, though limited, may be found to be accurate.

"There seem to be between four and five thousand families of Moslems in Tsinan; say twenty to thirty thousand people in a city of three hundred thousand. As usual, they mostly live close together in one part of the city—in this case, the west suburb, with extensions into the south suburb and into the part known as the "Settlement," where foreign nationals are permitted to reside.

"As one enters the Moslem quarter, one becomes aware of the fact by certain unmistakeable signs—the Arabic inscriptions over the doors of the houses, the un-Chinese appearance of many of the faces, the heavy straight eyebrows and prominent noses, the long beards and straight trimming of the moustaches over the upper lip, with the ends left hanging down, the signboards over the little tea-shops with the picture of a Mohammedan ewer portrayed upon them. Here, as in other parts of China, the Mohammedans cling together as a colony of foreign descent in an environment that has only partially absorbed them.

"They are very hazy, however, upon the date and circumstance of their coming here. A stone tablet of recent date preserved in the gateway of the largest mosque says that a mosque was established in Tsinan when the Moslems first entered China in the T'ang Dynasty (A.D. 618-995). According to information I received on a former visit the site of this mosque was in the south of the present city. Unfortunately I have mislaid the notes I then made, and I was not able at the time to confirm the information by a visit to the site in question. There must be some evidence upon which these statements are made; but I do not know what it is. The tablet then continues that the Moslems afterwards moved to the west suburb (presumably to the site of the present large mosque) where they remained through the Sung (A.D. 960-1206) and Yüan (A.D. 1206-1366) Dynasties, until the Hung-chih period (A.D. 1485-1506) of the Ming Dynasty, when the present large mosque was rebuilt. The Ming Dynasty tablet recording this work of re-building still exists in the mosque. This seems to be the oldest Mohammedan monument still existing in Tsinan.

"In Tsinan there are two large Mosques and a number of small ones. The two large ones are situated near to one another in the midst of the Mohammedan population in the west suburb, and are known as the "Great North Mosque" (北大寺) and the "Great South Mosque" (東大寺) respectively. The former belongs to the "Old School" (Ku Chiao 古教), and is said to date only from the Manchu Dynasty (A.D. 1644-1911). From one to two thousand Moslem families are connected with it. The latter belongs to the "New School" (Hsin Chiao 新教), and is the oldest and largest mosque in the city, being the one referred to above in connection with the stone tablets. From two to three thousand families are connected with it.

"Of the number of "Small Mosques" (小寺) accounts varied, and I was not able to visit them personally. According to one account there are seven in all, of which five are attached to the Great South Mosque, and two to the Great North Mosque. According to another account, there are twelve, of which six are attached to each mosque. Thus, of mosques great and small, there would be from nine to fourteen in this city. Some of these small mosques are probably quite small, without resident "ahungs", simply filling the function of conveniently situated places of worship for the more distant parts of the Mohammedan population, somewhat after the fashion of Christian mission halls. Some—perhaps the majority—have "junior Arabic schools" or just ordinary primary schools, connected with them, for the children of the Mohammedan community.

"The "Great Mosques" on the other hand are the two centres of Moslem life in the city. Each has several "ahungs", some of whom are eminent men invited from other parts, some local men; besides a "Junior Arabic School" (阿小學) each has a "Senior Arabic School" (阿六學), or Theological College, for preparing for what we should call the "ministry"; the buildings, of which the chief is always the large hall for prayer, are spacious, and include school-

rooms, dormitories, the rooms of the "ahungs", guest-rooms, and the large bath-houses. In these last those who assemble five times a day at the hours of prayer meet and perform their ablutions. In a country with a cold winter climate like North China this means the provision of large supplies of hot water throughout the day; yet every mosque, no matter how small, makes this provision. In the small mosques the arrangement is simply that of a primitive boiler (we should call them "coppers" in England), such as are used in the daily life of the people, only larger; but the larger mosques often have quite modern and elaborate equipment; the "Great South Mosque" for instance has had its bath houses recently re-built, and fitted with a large iron boiler, like that of a donkey-engine, supplied by a powerful hand pump from a separate little pump-house.

"These mosques are only for men. I enquired carefully, but only heard of one women's mosque, which was attached to the "Great North Mosque". There were, I was told, women "ahungs" and a "Girls' Junior Arabic School". But I was not able, of course, to confirm this myself. For the rest, the women have to perform their worship at home.

"With regard to the schools; the "Junior Arabic School" in the "Great North Mosque" had about thirty pupils; that in the "Great South Mosque" fifty or sixty; the "Senior Arabic School" in the "Great North Mosque" had twelve students; that in the "Great South Mosque" about twenty. These schools are intended primarily for training for the "ministry"; but there is, of course, a lot of sifting out throughout the courses and only a small proportion reach the goal of "ahung". Being schools of religion only, and not schools of secular education, they do not have to register with the Government, nor conform to government standards, and are quite free from all external control. The junior schools are devoted mainly to the teaching of Arabic as a basis for the advanced studies in the Koran and other works in the senior schools, though other general studies have recently been added. The courses seemed to vary in length, presumably according to the progress made by the individual; but five or six years seemed to be the usual length.

"In the senior schools, I was told very definitely the length of the course varied with the capacity of the individual, and might be from ten to twenty years in length! I was particularly interested in the fact that the senior students in each mosque with whom I talked came from a number of different provinces, and from large centres such as Tientsin and Peiping. My enquiries elicited the information that the students did not pursue their studies in one place, but after two or three years in one mosque, went on to another to study for another two or three years there. They moved about in this way so as to get the benefit of the various famous "ahungs" that were teaching in the different mosque-schools. Each senior Arabic school seemed to have only one teacher, who in each of the two cases in Tsinan was an eminent scholar invited from some other part. Presumably each of these teachers is famed in some particular branch of Arabic learning, and so in the course of their studies students from large and important cities come here to study under them. It takes one back in thought to the Middle Ages, and the travelling of students from one country to another in Europe to study under famous scholars. It also recalls at least one ideal of education, namely that of "discipleship to a great mind", which is, after all, true "discipline", and which we might do well to emphasize more in Christian education. I confess I felt full of admiration for these Mohammedan scholars, sitting before their large Arabic tomes, with the dignity that is derived from confidence in their religious beliefs, and, unperturbed by the vagaries of the world, studying and teaching not the conveniences and appliances of modern civilization, but the conclusions about God and man reached by the great thinkers of the past,

"Before closing this paper, I must mention that although each of the Great Mosques is an independent unit managing its own affairs, there is also an overhead organization for the whole Moslem population of Tsinan, called the

"Mohammedan Association" (司馬金金). This is composed of laymen elected by the whole Moslem community, and all important affairs are conducted, or at least must be confirmed, by it. The appointment of "ahungs" to the various mosques, for instance, must be made or confirmed by it. In addition each mosque (this I suppose means each "Great Mosque") has its own "Board of Control" (夏本金), formed partly by election by the constituency, partly by appointment by the Mohammedan Association. These bodies also are formed of laymen only. The "Mohammedan Association" seems to function for both the sects into which the Mohammedans here are divided, the Old and New Teaching mentioned above (古歌、歌歌).

"My general impression from the visits to these two "Great Mosques" was one of vigorous life and communal loyalty, combined with a good deal of spiritual reality, (though it was not possible in hasty visits to tell how much of this last), combined with a noble attempt at deep religious study—linguistic and philosophic." F. S. Drake. Friends of Moslems, October 1, 1935.

Work and Workers

Enlarged Meeting of International Missionary Council:—The enlarged meeting of the International Missionary Council scheduled to meet in Asia in 1938 will convene in Kowloon, Hongkong in the Autumn of that year. Four hundred delegates are expected.

Japanese Language in Formosa:—
In line with the desire of the Formosan Government to speed up the use of the Japanese language, particularly in educational institutions, together with the increasing use of Japanese in Young People's work and Sunday Schools, several missionaries from North and South Formosa are at present in Tokyo studying at the School of Language and Culture.

Christian Leader Captured by Bandits:—A leader of the Lutheran Church at Tenghuangcheng, Manchuria, Dr. P. S. Yin, son of Pastor Yin, the former moderator of the Lutheran Church of Manchuria, was captured by bandits on October 7, 1935 right in the middle of the day. A very harmless looking "farmer" requested him to go to a place a short distance outside the city to treat a woman who had attempted suicide by eating opium. It was just a trap. Just outside the city two armed men entered the carriage and forced the driver to take them out into the country. A week later there was still no prospect of release. Dr. Yin is the only child left out of eight. His father is in very feeble health.

Enthronement of Second Bishop of Honan:-On June 21, 1935 the House of Bishops of the Chung Hua Sheng Kung Hui elected the Right Rev. P. Lindel Tsen, D. D. as the second Bishop of Honan. Bishop Tsen was duly enthroned on September 22, 1935 at Kaifeng, Honan. A special service in Chinese, originally drawn up by the Chairman of the House of Bishops, was used. The Bishop of Shensi preached the sermon. Some six hundred worshippers were present. There were present many re-presentatives from other Dioceses as well as friends from the C.I.M. and Baptist missions. Among these was Sir Montagu Beauchamp, for many years a leading clergyman in the C.I.M. in Eastern Szechwan. At the conclusion of the service a Thankoffering for flood relief was taken.

Government Official Praises Christian Schools:—"Christian schools, like the University of Shanghai and its middle school, deserve our highest praise for their contribution to China," declared Honorable Pan Kung Chan, Shanghai Commissioner of Education, at the dedication service for the academy auditorium of Shanghai University on Saturday, October 26, 1935. "Christian schools", he continued, "pioneer in modern education in China. In recent years we have made rapid educational progress. Some Christian schools are unable to match their progress with the times, and consequently they are

left behind, but the University of Shanghai is recognized by the government and the people as one of the best standard institutions. The public has supported the school generously, as in the contribution of funds for this building." Commissioner Pan emphasized the importance of character-building and the necessity for all-round education.

Women and Disarmament:—In connection with the Disarmament Conference there was organized the "Disarmament Committee of the Women's International Organizations". At its last annual meeting it was voted that this committee be continued as the "Peace and Disarmament Committee of the Women's International Organizations". Until March 1934 Miss Mary Dingman, formerly connected with the Y.W.C.A. in China, carried responsibility for this committee along with her work in the World's Y.W.C.A. Since that time changes in her work necessitated long absences from Geneva. The Disarmament Committee approached Miss Dingman with a view to ascertaining whether she would consider requesting the Y.W.C.A. to release her in order that she might continue as President of the Disar-mament Committee, giving full time to its work. On September 11, 1935 Miss Dingman was unanimously re-elected President of the Disarmament Committee, in accordance with the She expects to return above plan. from America early in February 1936 to take up this work.

Catholic Action in Tientsin Prisons -In 1930 the members of the Catholic Action groups of Tientsin, with the approval and encouragement of His Excellency Mons, de Vienne, C. M., Vicar Apostolic, decided to visit regularly the inmates of the city prisons to give catechetical instructions. Before the work could be begun long negotiations were necessary in order to secure permission to visit the prisons. After official consent had been secured and the good will of the wardens obtained, groups were permitted to visit the prisons each Sunday. About ten members go regularly to instruct the prisoners. Consoling results have been obtained. At present there are more than 200 prisoners receiving instruction, while 349 have been baptized. Mass was said in the prison for the first time by His Excellency on the occasion of the first baptism. It has been said since by Father Tchang, pastor of the parish in which the prison is located. Fides, September 7, 1935.

"Oldest Known Church Building in China":-A short statement on this subject was published in the Chinese Recorder, November, 1935, page 654: Additional information has been received from Mr. Prip-Möller which is given herewith. A further perusal of the chronicle has shown that the date of building of the "Beamless Hall" was in all probability in the reign of Emperor T'ai Ting (泰定), 1324-1327. The chronicle says that there was a bell tower to the West of the Tien Wang Tien, a most unusual location for a Buddhist bell tower which is always to the There is no mention of a drum tower nor is such a tower shown on the old picture of the monastery. In this bell tower there was formerly a bell bearing the name and date of T'ai Ting. The lack of a drum tower and the location of the bell tower is in harmony with the non-Buddhistic origin of Lin Ku Monastery and the date of the bell coincides with the date which, for other reasons, seems to be the date of the erection of the Franciscan basilica. Incidentally an error was made in the cut of the ground plan of the "Beam-less Hall" as given on page 655— "105'" should be "150'".

Catholic Missions Cooperate With Government in Agricultural Program :- The Chinese National Bureau for Agricultural Research, created by the National Government in 1933, has published a report on land holdings in China which shows that 46% of the farm lands in China are cultivated by the proprietors, 29% by tenant farmers, and the remaining 25% by part owners of the farms. It reports that for several years there was a marked decrease in the number of tenant farmers. During the past year, however, this condition has been somewhat reversed.

Experiments in cooperative farming conducted by the Scheut Fathers in the Vicariate Apostolic of Siwantze

have been extremely successful. mission in the village of Yuchuping came into possession of a large piece of farm land several years ago. In order to assist the Christians and group them around the mission the priest in charge arranged that each would be permitted to cultivate as much of the land as he was able to care for. The mission supplies the land, beasts of burden, and, when necessary, the seeds. At the end of the harvest the farmer pays to the mission half the value of the beast of burden, and returns the equivalent of seed he borrowed. In cases where the harvest is poor, the farmers are not held to the payment but an arrangement is made whereby when young stock is born, the first animal goes to the mission and the second to the peasant. These arrangements are quite different from the taxes imposed by land-owners, who are allowed by law to charge 100% interest on seed loaned and are entitled to a tax amounting to one half the crop. Fides, September 14, 1935.

The Chinese Press :- "The Present Status of the Press in China" is the title of an article in the Digest of the Symodal Commission, November 1935, by Dr. Rudolf Lowenthal of Yenching University. A few facts are culled therefrom. Within thirteen years the number of periodical publications increased four times. In 1922 1,134 and in June 1935, 4,735 newspapers and magazines had registered with the authorities. During the same period, newspapers issued once per week or more. went from 728 to 1,100. In 1922 ordinary and special mark newspapers to the number of 43,024,-700 went through the post office; in 1933/34 the number was 140,287,500. At present the total circulation of the Chinese press ranges from 1.5 to 2 million per issue. One hundred and sixty-five leading Chinese newspapers have a total circulation per issue of 1.272,000. One thousand small papers have an issue varying between 250,-000 and 750,000. That means that on an average every person in China would get one or two copies of a paper a year as compared with eighty copies per capita in industrialized western countries. However, newspapers are more intensely read in

China than in the West. In China each paper has ten readers against three in the West. There is an abnormal concentration of publication in a few places. Shanghai, Nanking, Canton, Peiping and Tientsin get almost two-thirds of the Chinese press as distributed. It is interesting to note that Kiangsu province gets 35.09 percent of the circulation and Hopei 16 percent. These two provinces seem to be ahead in keeping in touch with the world through the press. Though there are some thirty or fifty rural papers the rural press is only in its beginning. China has not as yet enjoyed the freedom of the press as understood in the West. We note with interest that several proposals to unite Chinese and foreign journalists were made but without success.

Catholic Preparatory Seminaries and Government Regulation:—A meeting was recently held at Tatung, Shansi, of the Rectors of the Preparatory Seminaries from the five provinces of North China for the purpose of studying and coordinating the programs of the various seminaries. Several important decisions were made.

It was decided that the standards of the preparatory seminaries shall be brought to the level of Government requirements for middle schools. the past it has been noted that oftentimes when students have finished their preparatory studies and are ready to begin their major seminary course, their general education is not up to the standard set for an equivalent education under government regulations. The courses of study are to be revised so that besides the ecclesiastical studies required in both the preparatory and philosophy courses, the curricula will also include all studies required in government schools.

Another important subject discussed was the question of a western language. The school programs require the study of at least one foreign language. Up to the present, the language studied in the seminaries has been French because of the fact that a richer supply of Catholic books is available in this language for the native priests. In the course of the

conference it was decided that English should henceforth be the principal foreign language taught. This decision was made in view of the importance given to English in the official government school programs. English is more widely known in China today than is French, and enrollment in the Universities of North China is made easier with a knowledge of English.

A third important decision was that every effort be made to have as many students as possible take government examinations and receive government school diplomas. This would aid greatly in the influence and prestige the Chinese clergy can exercise in their apostolate. Fides, September 28, 1935.

Formosan Christian Youth Conference:-The 1935 Conference of Formosan Christian Youth was held recently in Tainan city. This was the second conference for the young people of the whole island conducted by themselves. Nearly one hundred and fifty young men and women attended. Most of the twenty or thirty women were from Tainan city itself but their presence, we hope, marks a beginning of more interest in young women's Christian activities. Addresses by leading Japanese, Formosan and missionary leaders were eagerly listened to, and discussion following was keen. Much of the conference was in the Japanese language. In discussing economic, social and even religious subjects the youth of Formosa, educated in Japanese, seem to prefer the national language to their mother tongue. High lights in the conference, from the young people's point of view, were "The Candle Service," "Sunset Meetings." and the visit to Dr. Barclay.* At the candle service each person had a little candle attached to a piece of wood shaped in the form of a cross. The cross they prize highly because they say it helps them to remember some of the messages from the conference, and the autographs of so many on the little cross help to recall the spirit of fellowship. The whole group visited Dr. Barclay, their honorary chairman, one evening. They passed in a

Girls' Christian Fellowship at Work:—One of the most interesting projects undertaken by the service committee of the Christian Student Fellowship at Wenshan Girls' School, Foochow, has been a Sunday School for the children of the employees of the Foochow Electric Light Plant.

The Sunday School is held in a four-roomed school building, rapidly becoming too small, which was erected by Mr. Liu, the owner of the Electric Light Company, for the free education of his employees' children. While Mr. Liu himself is not a Christian, when he decided to establish such a school, he called in the help of Christians, both Chinese and foreign. All four teachers are Christians, products of mission schools. They in turn decided that they wanted the children to have Bible stories Sunday morning so wrote to our service committee asking that they take charge. I have been going with the five girls that responded to the call.

It has been "lots of fun" as the girls said, to work under such convenient and favorable conditions, and yet with children to whom all the 9 stories and songs were so refreshingly new and interesting. No urging is necessary to get them there at nine in the morning, their eyes shining and their smiles broad in welcome for the five "teacher sisters" as they call the Wenshan students. We have been given an entirely free hand in all we wanted to do so we have divided the eighty children into graded work and plan to "pass" them on. Perhaps the greatest response has come from the class from twelve to fourteen yearold boys who, priding themselves on their ability to read, soon demanded New Testaments so that they might themselves read the stories told them.

So the "news" is multiplied, spread through our Wenshan girls into the homes of many a child who carries back its bit of handwork, the two-

procession around his bed and received his blessing. There were none who were not impressed with the Christian life and character of this grand old veteran. Sunset meetings were occasions for memorable talks by young Formosan Christian leaders.

^{*}See page 742.

sentence songs, and stories of a loving God and of a wonerful Friend of little children named Jesus. Lyda S. Houston, Foochow Messenger, Autumn, 1935.

Christians Arrested in Moukden:-At midnight on October 11th, 1935, the authorities suddenly descended upon large numbers of people, including leading Christians, and hailed them off to police military prisons, without the formality of informing them or their friends of the charges on which the arrests were based. Those arrested were kept incomunicado, with their friends in complete ignorance as to what would happen to them. Of those arrested thirty were leading Christians in Moukden, these included three out of nine members of the Y.M.C.A., a number of doctors, two out of six members of the Y.M.C.A., one Y.W.C.A. secretary, two leading pastors (both former members of the National Christian Council of China, and one of them the present head of the United Presbyterian Church in Manchuria), eight doctors and nurses from the Manchuria Christian Hospital, one man from the Manchuria Theological College, and others. Arrests were being made simultaneously in Chinhsien, just north of the Great Wall. Fifteen leading Christians including several Y.M.C.A. leaders being among those arrested at the latter place. It should be noted that those arrested included not only leading Christian men and women, but thirteen employees of the B.A.T. factory, and the chief Chinese staff employees of the Moukden Branch of the Hongkong & Shanghai Rank

Since the authorities have not divulged the grounds for these arrests only surmises are possible as to what lies back of it. It may be noted that the persons involved belong to organizations in the area not under the control of the Government, and which maintain relationships with countries other than Japan.

None of those arrested have taken part in anti-government activities. The only object of these arrests would seem to be, therefore, to terrify and cow into silence all members of the groups from which those arrested came, and to exact from those arrested as much information as can be secured.

Unfortunately because of the present mood of the young military leaders of Manchuria it was impossible for outsiders to intervene on behalf of those arrested. At the time when this report was prepared local missionaries in Moukden were doing their utmost to establish contact through the Japanese authorities with those in prison with a view to effecting their release. At last report three of the doctors of the Manchuria Christian Hospital who had been arrested, had been released.

Learning Chinese:-Nine weeks at Language School-how simple sounds to the uninitiated but what a wealth of meaning these words have for those who attended the Summer School at Kuling. It was both my fortune and misfortune to be in a class by myself most of the time. Having had a very little of the language last Spring I was too advanced for the "Kindergarten" but without enough knowledge for the next class. While this deprived me of the pleasure of being in a class with others, at the same time I could arrange my work to meet my own particular needs and thus was enabled to finish the First and Second Quarter in a much shorter time than is usually required.

A study of the Chinese language is most fascinating and is concdusive proof that the Chinese civilization is one of great antiquity. It would take nothing short of centuries to develop a language like this—very, very intricate, often bewildering but always interesting.

The teachers at the school were almost without exception unusually good. But how strange it was to go to school again, especially with an unfamiliar language and routine. We were given new words and had to get their meaning from "pi fangs." One teacher was especially clever in his "pi fangs" or illustrations, missing no chance to convey his meaning. As he was, of course, not permitted to

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use any English, he drew on the black beard, sang, whistled and often used his histrionic abilities to be sure we understood. It is true that he, and others, frequently startled our western minds by the illustrations used, but that too, was all a part of the usual procedure and we soon began to expect the unexpected. were taught many things about Chinese etiquette,-to observe all the polite customs of the class room when entering the room, when speaking to the teacher and when leaving class, also how to meet our friends both in the role of hostess and of guest and how to "go on the street" to shop.

In the conversation class my teacher, who was only eighteen years old but one of the most able ones there, took great delight in asking riddles and quoting proverbs, as well as asking rather personal questions at times. The reading and writing classes proved equally puzzling, but in due course of time the consecutive strokes of the characters and then the completed characters sorted themselves out in their proper places and when each examination was successfully passed I had a real feeling of a dense and sometimes apparently impassable forest having been penetrated and a new road found on the other side.

In the early stages of my studies I realized I was making many mistakes, and wondering why I was not being told of them. I inquired the reason. To my amazement I found that my teacher feared I would cry if he corrected me. He said that sometimes happened so I had to assure him that what tears I had to shed would not be shed in his presence.

Our classes lasted from eight to twelve-thirty each morning. When the day's work was finished my eyes were smarting, my brain was fagged and even the muscles around my mouth were tired as it required some unused ones to pronounce the Chinese words. I often had the feeling we were being crammed with knowledge and I can fully sympathize with a hot dog bursting its jacket. L.C. District of Anking Newsletter, Sept.-Oct., 1935.

Christian Daily News Published in Japan: —In July 1935 the Japan

Christian News Agency started the "CHRISTIAN DAILY NEWS". For many years this agency has been engaged in newspaper evangelism. The editor of the new daily is Prof. M. Murao, educator, writer, speaker and popular young peoples' leader. The daily is not a large publication. The subscription price is fifty sen a month.

The First Student Y. M. C. A .:-During the week of November 3rd, 1935 Jefferson Academy, Tunghsien, near Peiping held an important anniversary. The name of this school was originally Lu Ho Shu Yuan. It was in this school that Dr. Harlan P. Beach started in 1885 the first student Y.M.C.A. This year is the fiftieth anniversary of the Y.M.C.A. in China. The student celebration took the form of a five-act play depicting the Y.M.C.A. at various stages of its history. Along with the celebration of the fiftieth birthday of the Y.M.C.A. went the dedication of a new library building for Jefferson Academy. This is the first building on the campus the funds for which have been contributed almost entirely by Chinese friends of the school. It cost approximately \$20,000 silver. Of the money pledges something over \$8,000 remain to be used as an endowment for the library.

Rev. William Paton in China: -Rev. William Paton, the London Executive of the International Missionary Council visited China in November 1935. He was formerly a missionary in India and at one time a secretary of the National Christian Council of India. Being closely connected with the Faith and Order World Conference and the plans of the Universal Christian Council on Life and Work he is interested in discussing the problems to be faced in the conferences both these bodies are arranging for 1937. He is also vitally interested in plans for the Enlarged Meeting of the International Council to meet in Kowloon, South China in 1938. He attended the meeting of the Executive Committee of the National Christian Council of China held Shanghai November 14 and 15 and the Conference on Literature held on two days previous.

Notes on Contributors

- Mr. J. Prip-Möller, Architect, F.I.A., Denmark, worked as consulting architect in Manchuria from 1922 on. In 1929 he did research work in Buddhist temple architecture for the Carlberg Foundations, Copenhagen. He arrived in China in 1921. He is now in Denmark.
- Rev. W. H. Oldfield is a missionary of the Christian and Missionary Alliance located in Wuchow, Kwangsi. He arrived in China in 1904.
- Dr. Lim Boon Keng is the President of Amoy University.
- Mr. Fu Liang Chang was formerly rural secretary of the National Christian Council of China. He was released from that position to take up work in rehabilitating Kiangsi under the National Economic Council.
- Rev. Robert F. Fitch, M.A., D.D., is a member of the Presbyterian Mission, North, located in Hangchow, Chekiang. He arrived in China in 1898.
- Mr. Arthur R. Gallimore is a missionary of the Foreign Mission Board of the Southern Baptist Convention located in Canton, Kwangtung. He arrived in China in 1918.
- Rev. F. S. Drake is a missionary of the Baptist Missionary Society. He is on the staff of Cheeloo School of Theology, Tsinan, Shantung. He arrived in China in 1914.

An Epoch in Church Life*

ROBERT F. FITCH

A few years ago, on the hillside near the Monastery of "Sheathed Light", I saw the beginnings of the dawn of a new day. There was a slight glow in the hills far beyond the Ch'ien T'ang River. The glow became more luminous until it gave its color to distant canals that threaded their way in the grey stretches of earh, over the river with its many windings, over the City Hill and then upon the West Lake. Sombre tints changed to the radiance of day and the whole scene was aglow with beauty.

It was only when the heavens were full of light that the people below awakened to the opportunities of a new day. Thus will it be in the Epoch about to dawn upon us.

Over the Church is to come the dawn of a new consciousness; the consciousness of the supreme importance of *inspiration* in music and in worship. Jazz airs and tango tunes may make the performer pleased both with and within himself, but they furnish little sense of the One who is infinite and who fills heaven and earth with His glory. The purpose of church song and worship is to sense the Infinite and through such contact to seek truth and strength to follow the truth.

I do not propose to belittle the work that has been done by others in the past. But I do believe that the Christian Church in China has become united, as never before, in an effort to put sacred music on a higher plane. The work of preparation has been going on for seven years. Two hymnals well known and of wide circulation, have been withdrawn. Official recognition has been given to a new Union Hymnal, called "Hymns of Universal Praise", by the Church of Christ in China, The Methodist Episcopal Churches, North and South, the Congregational Church, the Chung Hwa Sheng Kung Hwei, (representing the Anglican Church and the American Episcopal Churches) and the Baptist Church, North.

Out of the 2,800 original Chinese hymns and tunes, sixty have been chosen and many of these are of rare beauty. Some of the tunes are taken from

^{*}Sample pages of "Hymns of Universal Praise" with the staff and numeral notations are given at the end of this article.

ancient folk songs, songs of the peasants and boatmen, but none of these chosen have had any undignified or unworthy associations. There are some that are ancient lute tunes from the T'ang Dynasty, scholarly in origin and beautiful. There are several irregular verse tunes from the Sung and Yang Dynasties and also a number of modern airs. Some of the original hymns are equal to anything in the history of hymnology in their pathos, inspiration, hope and beauty.

Not long ago a Chinese, who had been attending for many months as an enquirer, said to me,—"I am sorry to say, that your hymns do not seem to have a Chinese character to them and hence do not make an appeal to our hearts." But I have since seen some of my Chinese friends deeply moved by some of the hymns of the new hymnal. Almost all translated hymns have been revised with very great care; how great care, few will realize. Mr. Yang, a man gifted in poetry and in music, and who has written two Chinese works on music and musical instruments, has spent months of labor at this task alone. Dr. Timothy Lew of Yenching has devoted many nights taken from days in which there were no spare moments, revising by himself and discussing with Mr. Yang, various possibilities of literary rendering, working often till the early hours of dawn. As Dr. Leighton Stuart said to me, "It is the one great task to which he has given his best talents and his unreserved devotion". This work was done by Dr. Lew during months of severe labor when his life and health were in jeopardy. But he considered not himself for the joy of the work. I could tell of many others, their devotion, their enthusiasm as they joined in the task.

The churches that have cooperated in this project have contributed eight thousand dollars (silver) to the expenses of publication so that the cost to the public will only represent the imprint and binding. The labor of preparation, the preparation of electro plates and papier mache plates, amounting to several thousand dollars in addition, have also been covered by generous gifts from the missions concerned.

In order to facilitate the entrance of this new hymnal into the churches, a cross reference index to four other hymnals has been included, such as Blodget & Goodrich, the Religious Tract Society, American Church Mission and Nevius-Mateer hymnals.

About sixteen records prepared by Pathe Limited, are almost ready. Eight will be by a professional quartette under the leadership of Mrs. S. M. Woo, head of the Voice Department, National Conservatory of Music in Shanghai, and others by Mr. McGavin and Dr. McCandliss. These will all be records of original hymns and should be heard in every church throughout China. They will be a revelation to those who love music.

The "Companion to the Hymnal" will soon be ready. It will have ne history of a hundred of the most inspiring hymns in the new book and should educate the Christians in the appreciation of music. The book will furnish sermon material for many a pastor. There will also be a chapter by Rev. W. R. O. Taylor on "How to Cultivate the Appreciation of Church Music", which should help every pastor and every church choir.

The new "Book of Worship", which will soon follow, will be made available, at least for voluntary use but with official recommendation, by church groups representing about half the Christian constituency of China and should become a bond of union with the Chung Hwa Sheng Kung Hwei as well as a means of enriching church worship in those churches which have never used liturgical forms. It is hoped that in time this work may be greatly improved by the further effort of the highest talents to be awakened in a race that is gifted in teauty of expression as well as in thought.

I can only hope that when the new Epoch of worship and of song begins to dawn upon the Church, there may be a smaller proportion of those who still continue in slumber, than on that day when I stood near the Monastery of "Sheathed Light".

聖哉三一歌

崇敬:三一上_

Holy, Holy, Holy, Lord God Almighty

NICARA. 11. 12. 11. 10.

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2	聖	哉,	聖	哉,	聖		哉!		隶		P	都	崇.	敬,	
.3	聖	哉,	聖	哉,	聖		哉!		黑		暗	蔽	聖	明,	
4	聖	哉,	聖	哉,	聖		哉!		全		權	的	神	明!	
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1	清	晨	我	杂	歌		聲,	穿	集	J:	達	至	# :		

- 繞 晶 海 之 放下黄金
- 3 罪 人不能 仰 親莊 嚴廣大妙
- 4 海 天 雲 山 酬 和吾 衆 讃 美歌 整;

- 1 聖哉, 聖哉, 聖 哉! 悲奥 慈 全 能,
- 2千萬天軍 即 拜, 同 聲頭 主 名,
- 3惟獨主為 原, 主為 其 惟 至 奪,
- 4 聖 哉, 聖 哉, 聖 哉! 慈 悲典 全 能,

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- 讚美, 歸三一妙身。 1 荣 耀與
- 2 造 今 在, 永在億萬 春。 在,而
- 全 愛, 全善,全能 神。 3 全 權,又
- 美, 歸三一妙 身。 4 祭 耀東 100 Stol 們。



崇敬:三一上主



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Abbreviations:-BR:-Book Review; C:-Correspondence; Ed:-Editorial

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